

DOCTRINE OF THE
SACRED SCRIPTURE



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DOCTRINE OF THE NEW JERUSALEM
CONCERNING THE SACRED SCRIPTURE

THE DOCTRINE
OF THE
NEW JERUSALEM
CONCERNING THE
SACRED SCRIPTURE

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EDITORIAL NOTE.

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THE small numbers which appear in the margin of the pages indicate the subdivisions of the longer articles, introduced by the Rev. J. F. Potts in his *Swedenborg Concordance*.

Concordance

The references to the chapters and verses of Scripture are printed in accordance with the enumeration of the Authorized Version of the English Bible, even where Swedenborg, quoting from the Latin Version of Schmidius, or translating from the original Hebrew, employs a different enumeration. The translation of the Scripture texts, however, is made from the Latin of Swedenborg, and is not copied from that of the English Bible.

The present work has been revised and read for the press by Mr. A. H. Searle.

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THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE.

THE SACRED SCRIPTURE, OR THE WORD, IS
DIVINE TRUTH ITSELF.

1. IT is in the mouth of every one, that the Word is from God, is Divinely inspired, and therefore Holy. But still it has been hitherto unknown where, in the Word, the Divine is ; for the Word in the letter appears like a common writing, in a strange style, neither sublime nor lucid as, to the appearance, secular writings are. Hence it is that the man who worships nature instead of God, or in preference to God, and who therefore thinks from himself and his own proprium, and not out of heaven from the Lord, may easily fall into error concerning the Word, and into contempt for it, saying within himself when he reads it, "What is this? What is that? Is this Divine? Is it possible that God, whose wisdom is infinite, can speak thus? Where is its sanctity, or whence, unless from superstition, and persuasion therefrom?"

2. But he who thinks thus, does not consider that Jehovah Himself, who is the God of heaven

and earth, spake the Word through Moses and the Prophets, and that therefore it cannot but be Divine Truth itself; for what Jehovah Himself speaks can be nothing else. Nor does he consider that the Lord, who is the same with Jehovah, spake the Word written by the Evangelists, many parts from His own mouth, and the rest from the spirit [or breath] of His mouth, which is the Holy Spirit. Hence it is that He says that in His words there is life, that He Himself is the Light which enlightens, and that

2 He is the Truth. That Jehovah Himself spake the Word through the Prophets, has been shown in *The Doctrine of the New Jerusalem concerning the Lord* (nos. 52, 53). That the words which the Lord Himself spake in the Evangelists are life, is declared in John: "The words that I speak unto you, are spirit, and they are life" (John vi. 63); in the same Evangelist we read that Jesus said to the woman at Jacob's spring, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest ask of Him, and He would give thee living water. . . . Whosoever drinketh of the water that I will give Him shall not thirst to eternity; but the water that I will give him shall be in him a spring of water springing up into eternal life" (John iv. 6, 10, 14). By Jacob's spring is signified the Word, as also in Deut. xxxiii. 28, and for this reason also the Lord sat there, and conversed with the woman; and by

3 the water is signified the truth of the Word. In the same, "Jesus said, If any one thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture saith, out of his belly shall

flow streams of living water" (John xii. 37, 38); In the same: Peter said unto Jesus, "Thou hast the words of eternal life" (vi. 68). For this reason the Lord says in Mark, "Heaven and earth shall pass away; but My words shall not pass away" (Mark xiii. 31). The reason why the Lord's words are life is, because He Himself is the Truth and the Life, as He teaches in John: "I am the Way, the Truth, and the Life" (xiv. 6); and in the same: "In the beginning was the Word, and the Word was with God, and God was the Word. . . . In it was life; and the life was the light of men" (i. 1, 4). By the Word here is meant the Lord as to Divine Truth, in which alone there is life and there is light. It is 4 on this account that the Word, which is from the Lord, and which is the Lord, is called "A fountain of living waters" (Jer. ii. 13; xvii. 13; xxxi. 9); "A fountain of salvation" (Isaiah xii. 3); "A fountain" (Zech. xiii. 1); and "A river of water of life" (Apoc. xxii. 1); and it is said that "The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters" (Apoc. vii. 17). Besides other passages, in which the Word is also called the Sanctuary, and the Tabernacle, wherein the Lord dwells with man.

3. But still the natural man cannot, from these considerations, be persuaded that the Word is Divine Truth itself, in which are Divine Wisdom and Divine Life; for he judges of it from its style, in which he does not see these qualities. Yet the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, can be compared; for it

is as thick darkness compared with light. The style of the Word is such that there is holiness in every sentence, and in every word ; yea, in some places in the very letters : hence the Word conjoins man with the Lord, and opens heaven.

- 2 There are two things which proceed from the Lord, Divine Love and Divine Wisdom, or, what is the same, Divine Good and Divine Truth ; for Divine Good is of His Divine Love, and Divine Truth is of His Divine Wisdom. The Word, in its essence, is both of these ; and because, as has been said, it conjoins man with the Lord, and opens heaven, therefore the Word fills the man who reads it from the Lord, and not from himself alone, with the good of love and the truths of wisdom ; his will with the good of love, and his understanding with the truths of wisdom. Hence man has life through the Word.

4. Lest, therefore, man should be in doubt whether the Word is such, its internal sense has been revealed to me by the Lord, which in its essence is spiritual, and is within the external sense, which is natural, as the soul is in the body. This sense is the spirit which gives life to the letter ; it can therefore bear witness to the Divinity and Holiness of the Word, and convince even the natural man, if he is willing to be convinced.

IN THE WORD THERE IS A SPIRITUAL SENSE, HITHERTO UNKNOWN.

These points must be considered in the following order. I. What the spiritual sense is.

II. That this sense is in all and each of the things of the Word. III. That it is from this sense that the Word is Divinely inspired, and holy in every word. IV. That this sense has been hitherto unknown. V. And that henceforth it will be imparted to none but those who are in genuine truths from the Lord.

5. I. *What the spiritual sense is.*

The spiritual sense is not that which shines forth from the sense of the letter of the Word, when one is studying and explaining the Word to confirm some dogma of the Church: this sense is the literal sense of the Word. But the spiritual sense does not appear in the sense of the letter: it is inwardly in it, as the soul is in the body, as the thought is in the eyes, and as the affection is in the face; and these act as one, like cause and effect. It is this sense, chiefly, which renders the Word spiritual, not for men only, but also for angels. By means of this sense, therefore, the Word communicates with the heavens.

6. From the Lord proceed the CELESTIAL, the SPIRITUAL, and the NATURAL, one after another. What proceeds from His Divine Love is called the CELESTIAL, and it is Divine Good; what proceeds from His Divine Wisdom is called the SPIRITUAL, and it is Divine Truth. The NATURAL is from both, and is their complex in the ultimate. The angels of the Lord's celestial kingdom, of whom the third or highest heaven consists, are in that Divine which proceeds from the Lord that is called the Celestial, for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, of

whom the second or middle heaven consists, are in that Divine which proceeds from the Lord that is called the Spiritual, for they are in the truths of wisdom from the Lord.¹ But the men of the Church in the world are in the Divine Natural, which also proceeds from the Lord. From this it follows that the Divine proceeding from the Lord to its ultimates, descends through three degrees, and is named Celestial, Spiritual, and Natural. The Divine which descends from the Lord to men, descends through these three degrees; and when it has descended, it contains these three degrees in itself. Everything Divine is such; therefore, when it is in its ultimate degree, it is in its fulness. Such is the Word. In its ultimate sense it is natural, in its interior it is spiritual, and in its inmost it is celestial; and in each it is Divine. That the Word is such, is not apparent in the sense of its letter, which is natural, for the reason that man in the world has heretofore known nothing concerning the heavens, and therefore has not known what the Spiritual is, and what the Celestial, and consequently has not known the difference between these and the Natural.

7. Nor can the difference between these degrees be known without a knowledge of correspondence. For these three degrees are quite distinct from each other, like end, cause, and effect, or like what is prior, posterior, and postreme; yet they make one by correspond-

¹ That there are two kingdoms of which the heavens consist, one of which is called the celestial kingdom, and the other the spiritual kingdom, may be seen in the work on HEAVEN AND HELL (nos. 20-28).

ences, for the natural corresponds to the spiritual, and also to the celestial. What correspondence is, may be seen in the work on *Heaven and Hell*, where it treats of "The Correspondence of all things of Heaven and all things of Man" (nos. 87-102); and of "The Correspondence of [all things of] Heaven with all things of the Earth" (nos. 103-115). It will also be further seen from the examples to be adduced below from the Word.

8. Since the Word interiorly is spiritual and celestial, it is therefore written by means of pure correspondences. And what is written by pure correspondences, is, in its ultimate sense, written in such a style as is seen in the Prophets and Evangelists; which, although it may appear common, yet contains Divine Wisdom and all angelic wisdom stored up within it.

9. II. *That the Spiritual Sense is in all and each of the things of the Word.*

This cannot be better seen than by examples, such as the following: John says in the Apocalypse, "I saw heaven opened, and, behold, a white horse; and He that sat upon it was called Faithful and True, and in righteousness He doth judge and make war. And His eyes were as a flame of fire, and on His head were many diadems; and He had a name written that no one knoweth but He Himself; and He was clothed with a garment dipped in blood; and His name is called *the Word of God*. . . . His armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. . . . He hath upon His garment and upon His thigh a name written, *King of kings and Lord of*

lords. And I saw one angel standing in the sun; and he cried with a great voice . . . Come and gather yourselves together unto the great supper . . . that ye may eat the flesh of kings, and the flesh of captains of a thousand, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free and bond, both small and great" (xix. 11-18). No one can see what these things signify, except from the spiritual sense of the Word; and no one can see the spiritual sense except from the science of correspondences; for all the words are correspondences, and there is not one word here without a meaning. The science of correspondences teaches what is signified by the white horse, what by Him who sat thereon, what by His eyes which were as a flame of fire, what by the diadems which were upon His head, what by His garment dipped in blood, what by the white fine linen in which they were clothed who were of His army in heaven, what by the angel standing in the sun, what by the great supper to which they should come and gather themselves, and what by the flesh of kings, and of captains of a thousand, and of many others, which they should eat. But what each of these particulars signifies, in the spiritual sense, may be seen in the little work on *The White Horse*, where they are explained. It is therefore unnecessary to explain them further here. In that little work it is shown that the Lord is here described as to the Word; and that by His eyes, which were as a flame of fire, and by the diadems which were upon His head, and by the name which no one knoweth but Himself, is meant the spiritual

sense of the Word, and that no one knows it but the Lord Himself and he to whom He wills to reveal it; also, that by His garment dipped in blood is meant the natural sense of the Word, which is the sense of its letter, to which violence has been done. That it is the Word which is thus described, is clearly manifest, for it is said, "*His name is called the Word of God*"; and that it is the Lord who is meant, is also clearly manifest, for it is said that the name of Him who sat on the white horse was written, *King of kings and Lord of lords*. That the spiritual sense of the Word is to be opened at the end of the Church, is signified, not only by what is said of the white horse and of Him who sat thereon, but also by the great supper to which the angel standing in the sun invited all to come, and to eat the flesh of kings and of captains of a thousand, of mighty men, of horses, and of them that sat on them, and of all both free and bond. All these expressions would be empty words, and without life and spirit, unless something spiritual were inwardly in them, as the soul is in the body.

10. In the Apocalypse, chapter xxi., the Holy Jerusalem is thus described: That in her there was a luminary like unto a stone most precious, like a jasper-stone, like sparkling crystal. That she had a wall great and high, having twelve gates, and over the gates twelve angels, and the names written . . . of the twelve tribes of the sons of Israel. That the wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel. That the building of the wall was jasper, and its foundations of every

precious stone, of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst. That the twelve gates were twelve pearls. That the city itself was pure gold, like pure glass; that it was four-square; and that the length, breadth, and height thereof were equal, twelve thousand furlongs;" with many other particulars. That all these things are to be understood spiritually, may appear from the consideration, that by the Holy Jerusalem is signified a new Church, which is to be established by the Lord, as is shown in *The Doctrine concerning the Lord* (nos. 62-65). And since the Church is here signified by Jerusalem, it follows that all things said of it as a city, concerning its gates, its wall, the foundations of its wall, also the things which are said of their measures, contain a spiritual sense; for the things which relate to the Church are spiritual. But what the particulars signify, is explained in the work on *The New Jerusalem*, published in London in the year 1758 (no. 1). I therefore refrain from a further explanation of them here. It is sufficient that it may be known from that work that there is a spiritual sense in all the several particulars of the description, just as there is a soul in the body; and that without this sense nothing in relation to the Church would be understood in the things which are there written; as, for instance, that the city was of pure gold, that its gates were of pearls, its wall of jasper, the foundations of its wall of precious stones, that its wall was a hundred and forty-four cubits, which is the measure of a man, that is of an angel, and that the city was in length, breadth,

and height, twelve thousand furlongs, and so on. But he who, from the science of correspondences, knows the spiritual sense, understands these things; as, that the wall and its foundations signify doctrine from the literal sense of the Word; and that the numbers twelve, one hundred and forty-four, and twelve thousand, signify similar things, that is, all the truths and goods of the Church in one complex.

11. In the Apocalypse, chapter vii., it is said that "there were sealed one hundred and forty-four thousand, twelve thousand out of each tribe of Israel; the same number of the tribe of Judah, of the tribe of Reuben, of Gad, of Asher, of Naphtali, of Manasses, of Simeon, of Levi, of Issachar, of Zebulon, of Joseph, and of Benjamin." The spiritual sense of these words is, that all are saved with whom there is the Church from the Lord; for, in the spiritual sense, to be marked in the forehead, or sealed, signifies to be acknowledged by the Lord, and saved. By the twelve tribes of Israel are signified all of that Church; by twelve, twelve thousand, and one hundred and forty-four thousand, are signified all: by Israel is signified the Church; and by each tribe something specific of the Church. He who does not know this spiritual [sense] of these words might imagine that only a certain number are to be saved, and these only from the Israelitish and Jewish nation.

12. In the Apocalypse, chapter vi., it is said that "when the Lamb opened the first seal of the book, there went forth a white horse, and that he who sat thereon had a bow, and to him a crown was given; that when He opened the second

seal there went forth a red horse, and that to him who sat thereon was given a great sword ; that when He opened the third seal, there went forth a black horse, and that he who sat thereon held in his hand a pair of balances ; and that when he opened the fourth seal, there went forth a pale horse, and that the name of him who sat thereon was Death." What these things signify can only be unfolded by the spiritual sense ; and it is fully unfolded when it is known what is signified by the opening of the seals, what by a horse, and what by the other things. By these things are described the successive states of the Church, as to the understanding of the Word, from its beginning to its end. The opening of the seals of the book by the Lamb signifies the manifestation of those states of the Church by the Lord. A horse signifies the understanding of the Word ; the white horse the understanding of truth from the Word, in the first state of the Church ; the bow of him who sat upon that horse, signifies the doctrine of charity and faith combating against falsities ; the crown, eternal life, the reward of victory. The red horse signifies the understanding of the Word destroyed as to good, in the second state of the Church ; the great sword, falsity combating against truth. The black horse signifies the understanding of the Word destroyed as to truth, in the third state of the Church ; the pair of balances, the estimation of truth so little as to be scarcely any. The pale horse signifies the understanding of the Word annihilated by evils of life and the falsities therefrom, in the fourth or last state of the Church ; and death signifies eternal damnation.

That such is the signification of these things in the spiritual sense, does not appear in the sense of the letter, or the natural sense. Wherefore, unless the spiritual sense were at some time opened, the Word, as to this passage, and as to the rest of the Apocalypse, would be closed so completely, that at length no one would know where the Divine Holiness therein lay concealed. It is equally so in respect to what is signified by "the four horses and the four chariots going forth from between the two mountains of brass," in Zechariah vi. 1-8.

13. In the Apocalypse, chapter ix., it is read, "The fifth angel sounded, and I saw a star fallen from heaven unto the earth, and there was given to him the key of the pit of the abyss; and he opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke went forth locusts upon the earth, and unto them was given power as the scorpions of the earth have power. . . . The shapes of the locusts were like unto horses prepared for war; and on their heads were as it were crowns like gold; and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates as it were breast-plates of iron; and the sound of their wings was as the sound of many chariots running to war. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, the angel of the abyss: his name in Hebrew is

Abaddon, but in the Greek he has the name Apollyon." Neither would any one understand these things unless the spiritual sense were revealed to him ; for nothing here is said without meaning : they all and each have a signification. The subject here treated of is the state of the Church when all cognitions of truth from the Word are destroyed, and consequently man, having become sensual, persuades himself that falsities are truths.

- 2 By the star fallen from heaven are signified the cognitions of truth destroyed ; by the sun and air being darkened is signified the light of truth become thick darkness ; by the locusts which went forth out of the smoke of the pit, are signified falsities in the extremes, such as are with those who have become sensual, and who see and judge all things from fallacies ; by a scorpion is signified their persuasiveness. The locusts appearing as horses prepared for war, signifies their reasonings as from the understanding of truth ; that the locusts had crowns like gold upon their heads, and faces as the faces of men, signifies that they appeared to themselves as conquerors, and wise ; their having hair as the hair of women signifies that they appeared to themselves as if they were in the affection of truth ; their having teeth as the teeth of lions signifies that sensual things, which are the ultimates of the natural man, appeared to them as if they had
- 3 power over all things ; their having breast-plates as breast-plates of iron, signifies argumentations from fallacies, by which they fight and prevail ; the sound of their wings being as the sound of chariots running to war, signifies reasonings as from truths of doctrine from the Word, for which

[truths] they were to combat ; their having tails like scorpions signifies persuasions ; their having stings in their tails signifies craftiness in deceiving by means of these persuasions ; their having power to hurt men five months, signifies that they bring into a kind of stupor those who are in the understanding of truth and in the perception of good ; their having a king over them, the angel of the abyss, whose name is Abaddon, or Apollyon, signifies that their falsities were from hell, where those are who are merely natural, and in self-intelligence. This is the spiritual sense ⁴ of these words, of which nothing appears in the sense of the letter. There is a like spiritual sense throughout the Apocalypse. It should be known, that in the spiritual sense all things cohere in a continuous connection, to the perfect arrangement of which each word in the sense of the letter, or the natural sense, conduces ; wherefore, if the least word were taken away, the connexion would be broken and the coherence would perish. Lest this should be done, therefore, at the end of this prophetic book it is added, "*that not a word shall be taken away*" (Apoc. xxii. 19). The case is similar with the books of the Prophets of the Old Testament ; from which lest anything should be taken away, it came to pass, of the Lord's Divine Providence, that each particular therein, even to the letters, was counted. This was done by the Masorites.

14. Where the Lord speaks in the presence of His disciples about the consummation of the age, which is the last time of the Church, at the end of His predictions concerning its successive changes of state, He says, "Immediately after

the affliction of those days, the sun shall be darkened, and the moon shall not give her light (*lumen*), and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and much glory. And He shall send His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the end of the heavens, even to the end of them "

- 2 (Matt. xxiv. 29-31). By these words, in the spiritual sense, it is not meant that the sun and moon would be darkened, that the stars would fall from heaven, that the sign of the Lord would appear in heaven, and that He would be seen in the clouds, and at the same time angels with trumpets ; but by all the words in this passage are meant spiritual things relating to the Church, concerning the state of which at its end these things are said. For, in the spiritual sense, by the sun which shall be darkened, is meant the Lord as to love ; by the moon which shall not give her light (*lumen*), is meant the Lord as to faith ; by the stars which shall fall from heaven, the cognitions of truth and good, which will perish ; by the sign of the Son of Man in heaven, the appearing of the Divine Truth ; by the tribes of the earth that shall mourn, the want of all truth which is of faith, and of all good which is of love ; by the coming of the Son of Man in the clouds of heaven with power and glory, is meant the presence of the Lord in the Word, and revelation ; by the clouds of heaven is signified

the sense of the letter of the Word, and by glory, the spiritual sense of the Word ; by the angels with a trumpet and a great voice, is signified heaven, whence comes the Divine Truth ; by gathering together the elect from the four winds, from the end of the heavens to the end of them, is signified a renovation (*novum*) of the Church as to love and faith. That the darkening of the sun and moon, and the falling of the stars to the earth, are not here meant, clearly appears from the Prophets, for in them similar things are said concerning the state of the Church when the Lord was about to come into the world. Thus in Isaiah, "Behold, the day of Jehovah cometh, cruel, both with wrath and anger ; . . . for the stars of the heavens, and the constellations thereof, shall not shine with their light ; the sun shall be darkened in his rising, and the moon shall not cause her light (*lumen*) to shine. I will visit upon the world its wickedness" (xiii. 9-11 ; also xxiv. 21, 23). In Joel, "The day of Jehovah cometh, . . . a day of darkness, and of thick darkness. . . . The sun and the moon shall be darkened, and the stars shall withdraw their shining" (ii. 1, 2, 10 ; iii. 15). In Ezekiel : "I will cover the heavens, and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not cause her light (*lumen*) to shine ; all the luminaries of light will I make dark, . . . and give darkness upon thy land" (xxxii. 7, 8). By the day of Jehovah is meant the Lord's coming, which took place when there was no longer any good and truth left in the Church, nor any knowledge of the Lord.

15. In order that it may be seen that the prophetic parts of the Word of the Old Testament

are, in many places, not intelligible without the spiritual sense, I would adduce a few passages only; as this in Isaiah: "Then shall Jehovah . . . stir up a scourge against Asshur, according to the smiting of Midian at the rock of Oreb; and His rod shall be upon the sea, and He shall lift it up in the way of Egypt. And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck. . . . He shall come against Aiath: he shall pass over unto Migron; against Michmash he shall lay up his arms. They shall pass over Mebarah; Gebah shall be a lodging for us; Ramah shall tremble; Gibeah of Saul shall flee. Howl with thy voice, O daughter of Gallim; hearken, O Laish, O miserable Anathoth. Madmenah shall wander away; the inhabitants of Gebim shall gather themselves together. Is there yet a day to make a stand in Nob? He shall move his hand, the mountain of the daughter of Zion, the hill of Jerusalem; . . . Jehovah . . . shall cut down the thickets of the forest with iron, and Lebanon shall fall by a majestic one" (x. 26-34). In this passage only names occur, from which nothing can be drawn but by the aid of the spiritual sense; in which sense, all names in the Word signify things of heaven and the Church. From this sense it is gathered that by these things is signified, that the whole Church was devastated by scientifics per-

2 verting all truth, and confirming falsity. Again in the same prophet: "In that day . . . the envy of Ephraim shall depart, and the foes of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not distress Ephraim; but they shall

fly upon the shoulder of the Philistines toward the sea, together shall they spoil the sons of the east ; Edom and Moab shall be the putting forth of their hand. . . . But Jehovah shall devote to destruction the tongue of the sea of Egypt, and He shall shake His hand over the river with the vehemence of His breath, and He shall smite it into seven brooks, that He may make it a way to go over with shoes. Then there shall be a highway for the remnant of His people which shall remain from Asshur" (xi. 11, 13-16). Here also no one would see anything Divine unless he knows what is signified by each of the names here given ; when yet the subject treated of is the Lord's coming, and what shall then come to pass, as is clearly manifest from verses 1-10 of the same chapter. Who, then, without the aid of the spiritual sense, would see that by these things in their order is signified that they who are in falsities from ignorance, and have not suffered themselves to be led astray by evils, will approach the Lord ; and that the Church will then understand the Word ; and that falsities will then no longer harm them ? The case is similar in 3 those passages where names do not occur, as in Ezekiel : "Thus saith the Lord Jehovih, Thou son of man, say unto the bird of every wing, and to every wild animal of the field, Gather yourselves together and come ; gather yourselves together from every side to My sacrifice which I sacrifice for you, a great sacrifice upon the mountains of Israel ; that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth ; ye shall eat fat to satiety, and drink blood even to drunken-

ness, of My sacrifice which I sacrifice for you. Ye shall be satiated at My table with the horse and the chariot, and with the mighty man, and with every man (*vir*) of war. . . . Thus will I give My glory among the nations" (xxxix. 17-21). He who does not know from the spiritual sense what is signified by a sacrifice, what by flesh, and blood, and what by a horse, a chariot, a mighty man, and a man of war, would not know otherwise than that they were to eat and drink such things. But the spiritual sense teaches, that eating the flesh and drinking the blood of the sacrifice which the Lord Jehovih will give upon the mountains of Israel, signifies appropriating to one's self Divine Good and Divine Truth from the Word ; for the subject treated of is the calling together of all to the Lord's kingdom, and, in particular, the establishment of the Church, by the Lord, among the nations. Who cannot see that flesh is not here meant by flesh, nor blood by blood ? as that men should "drink blood even to drunkenness," and that they should "be satiated with the horse, the chariot, the mighty man, and every man of war" ? So, likewise, in a thousand other places in the Prophets.

16. Without the spiritual sense, no one would know why the prophet Jeremiah was commanded to "buy himself a girdle, and put it on his loins ; and not to draw it through the waters, but to hide it in the hole of a rock by the Euphrates" (Jer. xiii. 1-7) ; or why the prophet Isaiah was commanded to "loose the sackcloth from off his loins, and put off the shoe from off his foot, and go naked and barefoot three years" (Isaiah xx. 2, 3) ; or why the prophet Ezekiel was com-

manded to "draw a razor over his head and over his beard, and afterwards divide them, and burn a third part in the midst of the city, smite a third part with the sword, scatter a third part to the wind, and wrap a little of them in his skirts; and at last cast them into the midst of the fire" (Ezek. v. 1-4); or why the same prophet was commanded to "lie upon his left side three hundred and ninety days, and upon his right side forty days; and to make himself a cake of wheat, and barley, and millet, and spelt, with cow's dung, and eat it; and in the meantime to raise a rampart and a mound against Jerusalem, and besiege it" (Ezek. iv. 1-15); or why the prophet Hosea was twice commanded to "take to himself a harlot to wife" (Hosea i. 2-9; iii. 2, 3); and many like things. Moreover, who would know, without the spiritual sense, what is signified by all the things belonging to the tabernacle; as, by the ark, the mercy-seat, the cherubim, the candlestick, the altar of incense, the bread of faces on the table; and by its veils and curtains? Who would know, without the spiritual sense, what is signified by Aaron's garments of holiness, by his vest, robe, ephod, urim and thummim, mitre, and his many other things? Who, without the spiritual sense, would know what is signified by all those things which were commanded concerning burnt-offerings, sacrifices, meal-offerings, and drink-offerings; also concerning sabbaths and feasts? The truth is, that not the least thing concerning these was commanded, which did not signify something relating to the Lord, to heaven, and to the Church. From these few examples it may be

clearly seen that there is a spiritual sense in all and each of the things of the Word.

17. That the Lord, when in the world, spoke by correspondences, thus, spiritually when naturally, may appear from His parables, within the single expressions of which there is a spiritual sense. Let the parable of the ten virgins be taken for an example. He said: "The kingdom of the heavens is like unto ten virgins, who took their lamps, and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish, took their lamps, and took no oil with them, but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. And at midnight, there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins awoke, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are going out; but the wise answered, saying, Peradventure there may not be enough for us and you; go ye rather to them that sell, and buy for yourselves. But while they went away to buy, the bridegroom came; and they that were ready went in with him to the wedding, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us; but He answered and said, Verily I say unto you, I know you not" (Matt. xxv. 1-12).
- 2 That in all these particulars, there is a spiritual sense, and thence a Divine Holiness, is not seen except by him who knows that there is a spiritual sense, and what its character is. In the spiritual sense, by the kingdom of God is

meant heaven and the Church ; by the bridegroom, the Lord ; by the wedding, the marriage of the Lord with heaven and the Church by means of the good of love and of faith ; by virgins are signified those who are of the Church ; by ten, all ; by five, some ; by lamps, the truths of faith ; by oil, the good of love ; by sleeping and waking, the life of man in the world, which is natural, and his life after death, which is spiritual ; by buying, procuring for oneself ; by going to them that sell and buying oil, procuring for oneself the good of love from others after death ; and because then it is no longer procured, therefore, although they came with their lamps, and the oil they had bought, to the door where the wedding was, yet the bridegroom said unto them, " I know you not." The reason is because, after his life in this world, man remains such as he had lived in the world. It is evident from these 3 things, that the Lord spoke by pure correspondences, and this because He spoke from the Divine which was in Him, and was His. That the bridegroom signifies the Lord, and the kingdom of the heavens, the Church ; and that the wedding signifies the marriage of the Lord with the Church by means of the good of love and of faith ; that virgins signify those who are of the Church ; ten, all ; five, some ; sleeping, a natural state ; buying, procuring for oneself ; the door, entrance into heaven ; and not to know, when spoken by the Lord, not to be in the love of Him ;—all this may appear from many passages in the prophetic Word, where these expressions have a similar signification. It is because virgins signify those who are of the Church, that the virgin and

daughter of Zion, of Jerusalem, and of Israel, are so frequently mentioned in the prophetic Word ; and because oil signifies the good of love, therefore all the holy things of the Israelitish Church were anointed with oil. It is the same with the other parables, and with all the words which the Lord spoke, and which were written in the Evangelists. Hence it is that the Lord says that His words are spirit and life (John vi. 63). It is the same with all the Lord's miracles, which were Divine ; for they signified the various states of those with whom the Church was to be established by the Lord. For example, when the blind received sight, it signified that those who were in ignorance of truth should receive understanding ; when the deaf received hearing, it signified that those who had previously heard nothing concerning the Lord, and concerning the Word, should hearken and obey ; when the dead were raised, it signified that they who otherwise would have spiritually perished, should become alive ; and so on. This is meant by the Lord's reply to the disciples of John, who asked whether He was the One who should come : "Go and tell John those things which ye do hear and see : the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. xi. 3-5). Moreover, all the miracles recorded in the Word contain within them such things as relate to the Lord, to heaven, and to the Church : by this these miracles are Divine, and are distinguished from miracles that are not Divine. These few examples are to illustrate what the spiritual sense

is, and that it is in all and each of the things of the Word.

18. III. *That it is from the spiritual sense that the Word is Divinely inspired, and holy in every word.* It is said in the Church, that the Word is holy, and this because Jehovah God spoke it. But inasmuch as its holiness is not apparent from the letter alone, he who, on that account, once has doubts about its holiness, when he afterwards reads the Word, confirms himself in them by many things therein ; for he then thinks, Is this holy ? Is this Divine ? Lest, therefore, such a thought should inflow with many, and afterwards grow stronger, and thereby the conjunction of the Lord with the Church in which the Word is should perish, it has pleased the Lord now to reveal the spiritual sense, in order that it may be known where in the Word that holiness lies concealed. But this also may be illustrated by examples. ² The Word treats sometimes of Egypt, sometimes of Assyria, sometimes of Edom, Moab, the sons of Ammon, Tyre and Sidon, and Gog. He who does not know that by the names of these are signified things of heaven and of the Church, may be led into the error that the Word treats much of nations and peoples, and but little of heaven and the Church ; thus, much of earthly things, and little of heavenly things. But when he knows what is signified by them, or by their names, he may come out of this error into the truth. In like manner, when he sees that gardens, groves, and forests are so often mentioned in the Word ; also the trees therein, as the olive, the vine, the cedar, the poplar, and the oak : and so often the lamb, the sheep, the goat, the calf,

and the ox ; and also mountains, hills, valleys, and the fountains, rivers, and waters in them, and
3 many like things. He who knows nothing of the spiritual sense of the Word, cannot believe otherwise than that only these things are meant ; for he does not know that by a garden, a grove, and a forest are meant wisdom, intelligence, and science ; that by the olive, the vine, the cedar, the poplar, and the oak are meant the good and truth of the Church, celestial, spiritual, rational, natural, and sensual ; that by the lamb, the sheep, the goat, the calf, and the ox are meant innocence, charity, and natural affection ; that by mountains, hills, and valleys are meant the higher, the lower, and the lowest things of the Church ; also that by Egypt is signified science, by Assyria reason, by Edom the Natural, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by Tyre and Sidon the cognitions of truth and good, and by Gog external worship without internal. But when a man knows these significations, he is then able to think that the Word treats only of heavenly things, and that those earthly things are merely the subjects in which the heavenly
4 are. But let an example from the Word illustrate this also. It is read in David : “ The voice of Jehovah is upon the waters ; the God of glory maketh it to thunder ; Jehovah is upon the great waters. . . . The voice of Jehovah breaketh the cedars ; yea, Jehovah breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf, Lebanon and Sirion like the son of unicorns. The voice of Jehovah cutteth through like a flame of fire ; The voice of Jehovah

maketh the wilderness to tremble ; it maketh the wilderness of Kadesh to tremble. The voice of Jehovah maketh the hinds to be in travail, and layeth bare the forests ; but in His temple every one saith, Glory" (Psalm xxix. 3-9). He who does not know that the particular things here, as to every single word, are Divinely holy, may say within himself, if he be a merely natural man, "What is this,—that Jehovah sitteth upon the waters, that by His voice He breaketh the cedars, that He maketh them to skip like a calf, and Lebanon like the son of unicorns, that He maketh the hinds to be in travail?" and so on. For he does not know that the power of the Divine Truth, or of the Word, is described by these things, in the spiritual sense. For in that ⁵ sense, by the voice of Jehovah, which is here called thunder, is meant the Divine Truth, or the Word, in its power ; by the great waters upon which Jehovah sitteth, are meant the truths of the Word ; by the cedars, and by Lebanon, which He breaketh, and breaketh in pieces, are meant the falsities of the rational man ; by the calf, and the son of unicorns, the falsities of the natural and of the sensual man ; by a flame of fire, the affection of falsity ; by the wilderness, and the wilderness of Kadesh, the Church where there is not any truth and good ; by the hinds, which the voice of Jehovah maketh to be in travail, are meant the gentiles who are in natural good ; and by the forests which He layeth bare, are meant the sciences and cognitions which the Word opens to them. It therefore follows "In His temple every one saith, Glory;" by which is meant that in all the particulars of the Word there

are Divine Truths ; for the temple signifies the Lord, and hence the Word, also heaven and the Church ; and glory signifies the Divine Truth. From these things it is manifest that there is not a word in this passage which is not descriptive of the Divine power of the Word against falsities of every kind among natural men, and of the Divine power in reforming the gentiles.

19. There is in the Word a sense still more internal, which is called the CELESTIAL, of which something was said above (no. 6) ; but this sense can scarcely be unfolded, for it does not fall so much into the thought of the understanding, as into the affection of the will. The reason that there is within the Word a still more internal sense, which is called the celestial, is, because from the Lord proceed Divine Good and Divine Truth, Divine Good from His Divine Love, and Divine Truth from His Divine Wisdom. Both of these are in the Word, for the Word is the Divine proceeding ; and because both are [there], therefore the Word vivifies those who read it reverently. But this subject will be spoken of in the chapter where it will be demonstrated, that in all the particulars of the Word there is the marriage of the Lord and the Church, and from this the marriage of good and truth.

20. IV. *That the spiritual sense of the Word has been hitherto unknown.* That all things in nature, in general and in particular, correspond to spiritual things, and likewise all things, in general and in particular, in the human body, has been shown in the work on *Heaven and Hell* (nos. 87-105). But it has been unknown, hitherto, what correspondence is, although it was very well

known in the most ancient times. For, to those who lived then, the science of correspondences was the science of sciences, and it was so universal that all their manuscripts and books were written by correspondences. The Book of Job, which is an ancient book, is full of correspondences. The hieroglyphics of the Egyptians,² and also the fabulous stories of the earliest writers, were nothing else. All the ancient Churches were Churches representative of heavenly things. Their rites, and also the statutes according to which their worship was instituted, consisted of pure correspondences. So, likewise, did all things of the Church among the sons of Jacob. The burnt-offerings and sacrifices,^{*} with all the particulars of them, were correspondences ; likewise the tabernacle, with all the things therein. So also their feasts, as the feast of the unleavened [things], the feast of tabernacles, and the feast of first fruits ; and the priesthood of Aaron and the Levites, as well as the garments of holiness of Aaron and his sons ; and, moreover, all the statutes and judgments which concerned their worship and their life. And because Divine³ things exhibit themselves in the world by means of correspondences, therefore the Word was written by pure correspondences. For the same reason, also, the Lord spoke by correspondences, because He spoke from His Divine ; for what is from the Divine falls into such things in nature as correspond to Divine things, and which then contain in their bosom Divine things, which are called celestial and spiritual.

21. I have been instructed that the men of the Most Ancient Church, which was before the

flood, were of a genius so celestial that they spoke with the angels of heaven, and that it was by means of correspondences that they were able to speak with them. Thence the state of their wisdom became such, that, whatever they saw in the world, they not only thought naturally about it, but at the same time spiritually also, and thus also in conjunction with the angels. I have been instructed, moreover, that Enoch (of whom mention is made in Genesis v. 21-24), together with his associates, collected correspondences from their lips, and transmitted a knowledge of them to posterity; that in consequence of this, the science of correspondences • was not only known, but also cultivated, in many kingdoms of Asia, especially in the land of Canaan, Egypt, Assyria, Chaldaea, Syria, Arabia, Tyre, Sidon, and Nineveh; and that it was thence conveyed from places on the sea-coast into Greece; but there it was changed into fabulous stories, as may appear from the writings of the earliest authors there.

22. But when in process of time the representatives of the Church, which were correspondences, were turned into things idolatrous and also magical, the science of correspondences, by the Lord's Divine Providence, was gradually obliterated, and among the Israelitish and Jewish nation was altogether lost, and became extinct. The worship of that nation did, indeed, consist of pure correspondences, and was therefore representative of heavenly things; but still they did not know what anything signified, for they were altogether natural men, and therefore were neither willing nor able to know anything con

cerning spiritual things, nor, consequently, anything concerning correspondences.

23. The reason why the idolatries of the nations, in ancient times, derived their origin from the science of correspondences, was, because all things that appear upon the earth have a correspondence, thus not only trees, but also cattle and birds of every kind, also fishes, and all other things. The ancients, who were in the science of correspondences, made for themselves images which corresponded to heavenly things ; and they were delighted with them, because they signified such things as were of heaven, and thence of the Church. And therefore they placed them not only in their temples, but also in their houses, not for the purpose of worshipping them, but for the purpose of calling to remembrance the heavenly reality which they signified. Therefore in Egypt, and elsewhere, there were images of calves, oxen, and serpents, also of children, old men, and virgins ; because calves and oxen signified the affections and powers (*vires*) of the natural man ; serpents, the prudence of the sensual man ; children, innocence and charity ; old men, wisdom ; and virgins, affections of truth ; and so on. Their posterity, when the science of correspondences was obliterated, began to worship as holy, and at length as deities, the images and emblems set up by the ancients, because they were in their temples, and near them. So, too, with other nations ; as, with the Philistines in Ashdod, Dagon (concerning which see I Sam. v. 1 to the end), which in the upper part was like a man, and in the lower part like a fish. This image was so devised because a man signifies

- intelligence, and a fish science, and these make a one. It was for this same reason that the ancients worshipped in gardens and in groves, according to the kinds of trees therein, and also on mountains and hills ; for gardens and groves signified wisdom and intelligence, and each particular tree signified something belonging thereto ; as the olive, the good of love ; the vine, truth from that good ; the cedar, rational good and truth. A mountain signified the highest
- 3 heaven ; and a hill, the heaven beneath it. That the science of correspondences remained among many Eastern nations, even until the Lord's coming, may appear from the wise men of the East, who came to the Lord when He was born ; wherefore a star, ^{of wisdom} went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9-11). For the star which went before them signified knowledge from heaven ; the gold signified celestial good ; the frankincense, spiritual good ; and the myrrh, natural good ; and from these three is all worship.
- 4 But still, among the Israelitish and Jewish nation the science of correspondences was entirely unknown, though all things of their worship, and all the judgments and statutes given them by Moses, and all things of the Word, were pure correspondences. The reason was, that they were idolaters at heart, and of such a character, that they were not even willing to know that anything of their worship had a celestial and spiritual signification ; for they desired that all those things should be holy of themselves, and in connection with them. If, therefore, celestial and spiritual things had been disclosed to them,

they would not only have rejected, but would also have profaned them. Wherefore, heaven was so closed to them, that they scarcely knew that there was such a thing as eternal life. That this is so, is clearly manifest from the fact that they did not acknowledge the Lord, although the whole Sacred Scripture prophesied concerning Him, and foretold His coming. They rejected Him for this sole reason, that He taught them concerning a heavenly and not an earthly kingdom ; for they wished for a Messiah who would exalt them above all the nations in the whole world, and not any Messiah who should provide for their eternal salvation. They affirm, moreover, that the Word contains within itself many arcana, which are called mystical ; but they are unwilling to know that those arcana relate to the Lord. They are, however, willing to know, when it is said that they relate to gold.

24. The reason why the science of correspondences, by means of which the spiritual sense of the Word is given, was not disclosed after these times, was, because the Christians in the primitive Church were so very simple that it could not be disclosed to them ; for had it been disclosed it would have been of no use to them, neither would it have been understood. After their times, darkness arose upon the whole Christian world, in consequence of the papal dominion ; and those who are subject to that, and have confirmed themselves in its falsities, are neither able nor willing to apprehend anything spiritual, nor, consequently, to apprehend what is the correspondence of natural with spiritual things in the Word. For thereby they would be convinced

that by Peter is not meant Peter, but the Lord as the Rock (*Petra*); and they would also be convinced that the Word even to its inmosts is Divine, and that a decree of the Pope is nothing in comparison. And after the Reformation, because men began to separate faith from charity, and to worship God under three persons, and thus three gods, whom they conceived to be one, then heavenly truths were hidden away from them; for, if these had been disclosed, they would have falsified them, and applied them to faith alone, and not one of them to charity and love. Thus they also would have closed heaven to themselves.

25. The reason why the spiritual sense of the Word has at this day been disclosed by the Lord, is, because the doctrine of genuine truth has now been revealed; and this doctrine, and no other, agrees with the spiritual sense of the Word. This sense also is signified by the appearing of the Lord "in the clouds of heaven with glory and power" (Matthew xxiv. 30, 31; which chapter treats of the consummation of the age, by which is meant the last time of the Church). The opening of the Word as to its spiritual sense was promised also in the Apocalypse. It is there meant by the white horse, and by the great supper to which all are invited (chap. xix. 11-18). That for a long time the spiritual sense will not be acknowledged, and that this is owing entirely to those who are in falsities of doctrine, especially concerning the Lord, and who therefore do not admit truths, is meant in the Apocalypse by the beast and by the kings of the earth, who were about to make

war with Him that sat upon the white horse (chap. xix. 19); by the beast are meant the Papists (as in chap. xvii. 3); and by the kings of the earth are meant the Reformed who are in falsities of doctrine.

26. V. *That henceforth the spiritual sense of the Word will be imparted to none but those who are in genuine truths from the Lord.* The reason is that no one is able to see the spiritual sense, except from the Lord alone, and unless he be in genuine truths from Him. For the spiritual sense of the Word treats of the Lord alone and of His kingdom; and this is the sense in which His angels in heaven are, for it is His Divine Truth there. It is possible for man to violate this, if he is in the science of correspondences, and wishes by its means to search out the spiritual sense of the Word from self-intelligence; for by means of some correspondences known to him he is able to pervert its meaning, and to force it to confirm even what is false; and this would be doing violence to the Divine Truth, and also to heaven. Wherefore, if any one purposes to open that sense from himself, and not from the Lord, heaven is closed; and when it is closed, the man either sees nothing or becomes spiritually insane. Another reason is, that the Lord teaches every one by means of the Word, and He teaches him from those truths which are already with the man, and does not infuse new truths immediately. Unless, therefore, a man is in Divine Truths, or if he is in only a few truths and at the same time in falsities, he may from these falsify truths; as is also done by every heretic, with regard to the

sense of the letter of the Word, as is known. Lest, therefore, any one should enter into the spiritual sense of the Word, or pervert the genuine truth which is of that sense, guards have been set by the Lord, which are meant in the Word by the
 3 cherubim. That guards have been set, was represented to me in the following manner: *
 "It was given me to see large purses, which appeared like sacks, in which silver was stored up in great abundance; and as they were open, it seemed as if any one might take out, yea, steal away, the silver therein deposited. But near those purses sat two angels as guards. The place where those purses were deposited appeared like a manger in a stable. In an adjoining apartment were seen modest virgins with a chaste wife; and near that apartment stood two little children, and it was said that they were to be sported with, not childishly but wisely. Afterwards there appeared a harlot, also a horse lying dead. On seeing these things, I was instructed that by them was represented the sense of the letter of the Word, in which is the spiritual sense. The large purses full of silver signified cognitions of truth in great abundance. Their being open, and yet guarded by angels, signified that any one might take therefrom cognitions of truth, but that care is taken lest any one should falsify the spiritual sense, in which are unmingled truths. The manger in the stable in which the purses lay, signified spiritual instruction for the understanding. This is the signification of a manger, because a horse, which eats out of it, signifies the understanding.

* From the *Apocalypse Revealed* (no. 255).—TR.

The modest virgins, who were seen in the adjoining apartment, signified affections of truth; and the chaste wife the conjunction of good and truth. The little children signified the innocence of wisdom therein: they were angels from the third heaven, who all appear as little children. The harlot, with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of truth is destroyed. A harlot signifies falsification, and a dead horse, no understanding of truth."

THE SENSE OF THE LETTER OF THE WORD
IS THE BASIS, THE CONTAINANT, AND THE
SUPPORT, OF ITS SPIRITUAL AND CELESTIAL
SENSES.

27. In every Divine work there is a first, a middle, and a last; and the first passes through the middle to the last, and thereby exists and subsists: hence the last is the BASIS. The first, also, is in the middle, and by means of the middle it is in the last: thus the last is the CONTAINANT. And because the last is the Containant and the Basis, it is also the SUPPORT.

28. The learned reader will comprehend that these three may be named the end, the cause, and the effect; also the *esse*, the *fieri*, and the *existere*;* and that the end is the *esse*, the cause the *fieri*, and the effect the *existere*; consequently, that in every complete thing there is a trine, which is called the first, the middle, and

* These terms signify, *to be*, *to become*, and *to exist* or *stand forth*.—TR.

the last ; also the end, the cause, and the effect ; and also the *esse*, the *fieri*, and the *existere*. When these things are comprehended, it is also comprehended that every Divine work is complete and perfect in the last ; and likewise that the whole is in the last, which is a trine, because in that prior things are together.

29. It is from this that by three, in the Word, in the spiritual sense, is meant what is complete and perfect ; also the whole together. And, this being the signification of that number, therefore it is used in the Word whenever any such thing is designated. As, for instance, in the following places : Isaiah went naked and barefoot *three years* (Isaiah xx. 3) ; Jehovah called Samuel *three times*, and Samuel ran *three times* to Eli, and Eli understood him the *third time* (1 Sam. iii. 1-8) ; David said to Jonathan, that he would hide himself in the field *three days* ; and Jonathan afterwards shot *three arrows* at the side of the stone ; and after that, David bowed himself down *three times* before Jonathan (1 Sam. xx. 5, 12-41) ; Elijah stretched himself *three times* over the widow's son (1 Kings xvii. 21) ; Elijah commanded that they should pour water on the burnt-offering *three times* (1 Kings xviii. 34) ; Jesus said, "The kingdom of the heavens is like unto leaven, which a woman took and hid in *three measures* of meal, till the whole was leavened" (Matt. xiii. 33) ; Jesus said unto Peter, that he would deny Him *thrice* (Matt. xxvi. 34) ; the Lord said *three times* unto Peter, Lovest thou Me? (John xxi. 15-17) ; Jonah was in the whale's belly *three days and three nights* (Jonah i. 17) ; Jesus said, "Destroy this temple,

and in *three days* I will raise it up" (John ii. 19; Matt. xxvi. 61); Jesus prayed *three times* in Gethsemane (Matt. xxvi. 39-44); Jesus rose again on the *third day* (Matt. xxviii. 1). Besides many other passages where the number three is used; and it is used wherever a finished and perfect work is treated of, because this is signified by that number.

30. These things are premised on account of those that follow, in order that these may be intellectually comprehended; and, for the present purpose, that it may be comprehended that the natural sense of the Word, which is the sense of its letter, is the basis, the containant, and the support, of its spiritual sense and of its celestial sense.

31. It was said above (nos. 6, 19) that in the Word there are three senses; also that the celestial sense is its first sense, the spiritual sense its middle sense, and the natural sense its last [or ultimate] sense. From this the rational man may conclude that the first [degree] of the Word, which is celestial, passes through its middle, which is spiritual, to its last, which is natural; and that thus its last is the BASIS. Also that its first, which is celestial, is in its middle, which is spiritual, and through this in its last, which is natural; and that therefore its last, which is natural, and is the sense of the letter of the Word, is the CONTAINANT; and because it is the containant and the basis, that it is also the SUPPORT.

32. But how these things are effected, cannot be told in a few words. They are, besides, arcana in which the angels of heaven are. They

will be unfolded, as far as it can be done, in the Treatises mentioned in the Preface to *The Doctrine concerning the Lord*, which are to be from Angelic Wisdom, concerning *the Divine Providence, Omnipotence, Omnipresence, and Omniscience* ; concerning *the Divine Love and the Divine Wisdom* ; and also concerning *Life*. It is sufficient for the present, that it may be concluded from what has been said above, that the Word (which is the very Divine Work for the salvation of the human race), as to its ultimate sense, which is natural, and is called the sense of the letter, is the basis, the containant, and the support of the two interior senses.

33. From these considerations it follows that the Word, without the sense of its letter, would be like a palace without a foundation, and thus like a palace in the air and not upon the earth, which would be only the shadow of a palace, that would vanish away : also, that the Word, without the sense of its letter, would be like a temple in which are many holy things, and in the midst thereof the sanctuary, without the roof and walls which are its containants ; and if these were wanting, or if they were to be taken away, its holy things would be plundered by thieves, or done violence to by the beasts of the earth and the birds of heaven, and thus they would be scattered. It would likewise be like the tabernacle (in the inmost of which was the ark of the covenant, and in the middle the golden candlestick, the golden altar on which was the incense, and also the table upon which was the bread of faces, which were its holy things) without its ultimates, which were the curtains and

veils. Indeed, the Word, without the sense of its letter, would be like the human body without its coverings, which are called skins, and without its supports, which are called bones; without these supports and coverings, all its interior parts would fall asunder. It would also be like the heart and lungs in the thorax without their covering, which is called the pleura, and their supports, which are called the ribs; or like the brain without its covering, which is called the dura mater, and without its general covering, containant, and support, which is called the skull. Thus would it be with the Word without the sense of its letter; wherefore it is said in Isaiah, that "Jehovah createth upon all the glory a covering" (iv. 5).

34. The case would be similar with the heavens where the angels are, without the world where men are. The human race is the basis, the containant, and the support of the heavens; and the Word is with men and in them. For all the heavens are distinguished into two kingdoms, which are called the celestial kingdom and the spiritual kingdom: these two kingdoms are founded upon the natural kingdom, in which men are. It is similar, therefore, with the Word, which is with men and in men. That the angelic heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the work on *Heaven and Hell* (nos. 20-28).

35. It was shown in *the Doctrine concerning the Lord* (no. 28), that the prophets of the Old Testament represented the Lord as to the Word, and thereby signified the doctrine of the Church from the Word; and that they were therefore

called sons of man. From this it follows that by the various things which they suffered and endured, they represented the violence done by the Jews to the sense of the letter of the Word. Thus, the prophet Isaiah was commanded to put off the sackcloth from off his loins, and to put off his shoe from off his foot, and to go naked and barefoot three years (Isaiah xx. 2, 3). Likewise the prophet Ezekiel was commanded to draw a barber's razor upon his head and upon his beard, and to burn a third part in the midst of the city, to smite a third part with the sword, and to scatter a third part to the wind, and to wrap a little of them in his skirts, and at last to cast them into the midst of the fire and burn them (Ezek. v. 1-4). Because the prophets represented the Word, and hence signified the doctrine of the Church from the Word, as was said above, and because by the head is signified wisdom from the Word; therefore, by the hair of the head and by the beard are signified the ultimate of truth. In consequence of this signification, it was a mark of deep mourning, and also a great disgrace, for one to make himself bald, and also to appear bald. It was for this reason, and no other, that the prophet was directed to shave off the hair of his head and his beard, that he might thereby represent the state of the Jewish Church as to the Word. It was for this reason, and no other, that the forty-two children, who called Elisha bald, were torn in pieces by two she-bears (2 Kings ii. 23, 24). For a prophet, as was said before, represented the Word, and baldness signified the Word without its ultimate sense. That the Nazirites repre-

sented the Lord as to the Word in its ultimates, will be seen in a following article (no. 49); therefore it was a statute for them that they should let their hair grow, and shave off none of it. The term Nazirite, also, in the Hebrew language, signifies the hair of the head. It was also a statute for the high priest, that he should not shave his head (Levit. xxi. 10); likewise for the master of a household (Levit. xxi. 5). Hence it was that baldness was a great disgrace to them, as may appear from the following passages: "On all heads baldness, and every beard shaven" (Isaiah xv. 2; Jer. xlviii. 37). "Shame shall be upon all faces, and baldness upon all their heads" (Ezek. vii. 18). "Every head was made bald, and every shoulder was chafed bare" (Ezek. xxix. 18). "I will bring up sackcloth upon all loins, and baldness upon every head" (Amos viii. 10). "Put on baldness, and shave thee for the sons of thy delights, and enlarge thy baldness; for they are gone into exile from thee" (Micah i. 16). Here, by putting on and enlarging baldness is signified falsifying the truths of the Word in its ultimates; and when these are falsified, as they were by the Jews, the whole Word is destroyed; for the ultimates of the Word are its props and supports; yea, each word is a prop and support of its celestial and spiritual verities. Because the hair signifies truth in its ultimates, therefore, in the spiritual world all who despise the Word, and falsify the sense of its letter, appear bald; but those who honour and love it, appear with becoming hair. On this subject, also, see below (no. 49).

36. The Word in its ultimate or natural sense,

which is the sense of its letter, is also signified by the wall of the holy Jerusalem, the building of which was jasper ; and by the foundations of the wall, which were precious stones ; and likewise by the gates, which were pearls (Apoc. xxi. 18-21) ; for by Jerusalem is signified the Church as to doctrine. But of these things more will be said in a subsequent article. From what has been adduced, it may now appear that the sense of the letter of the Word, which is the natural sense, is the basis, the containant, and the support of its interior senses, which are the spiritual and the celestial senses.

DIVINE TRUTH IN THE SENSE OF THE LETTER
OF THE WORD, IS IN ITS FULNESS, IN ITS
HOLINESS, AND IN ITS POWER.

37. The reason why the Word, in the sense of its letter, is in its fulness, in its holiness, and in its power, is, because the two prior or interior senses, which are called the spiritual and the celestial, are simultaneously in the natural sense, which is the sense of the letter, as was said above (no. 31). But how they are simultaneously, shall now be told in a few words.

38. There exist in heaven and in the world, successive order, and simultaneous order. In successive order one thing succeeds and follows another, from the highest things even to the lowest ; but in simultaneous order one thing is next to another, from the inmosts even to the outermosts. Successive order is like a column with steps from the top to the bottom ; but simultaneous order is like a work cohering with its

circumferences from the centre to the surface. It shall now be told how successive order becomes, in the ultimate, simultaneous order. It becomes so in this manner :—The highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outermost of simultaneous order. It is comparatively as if a column of steps were to sink down, and become a body cohering in a plane. Thus the simultaneous is ² formed from the successive ; and this is the case in all things of the natural world, and in all things of the spiritual world, in general and in particular ; for there is everywhere a first, a middle, and a last [or ultimate] ; and the first tends and proceeds through the middle to its last. Now let this be applied to the Word. The Celestial, the Spiritual, and the Natural proceed from the Lord in successive order ; and in the ultimate they are in simultaneous order : now, it is in this way that the celestial and spiritual senses of the Word are simultaneously in its natural sense. When this is comprehended, it may be seen how the natural sense of the Word, which is the sense of its letter, is the basis, the containant, and the support of its spiritual and celestial senses ; and how Divine Good and Divine Truth are, in the sense of the letter of the Word, in their fulness, in their holiness, and in their power.

39. From these considerations it may appear that the Word is the Word itself in its sense of the letter ; for inwardly in this there are spirit and life. The spiritual sense is its spirit, and the celestial sense its life. This is what the

Lord says : "The words that I speak unto you, they are spirit, and they are life" (John vi. 63). The Lord spoke His words before the world, and in the natural sense. The spiritual sense and the celestial sense are not the Word without the natural sense, which is the sense of the letter ; for they are like spirit and life without a body ; and they are, as was said before (no. 33), like a palace which has no foundation.

40. The truths of the sense of the letter of the Word, are, in part, not naked truths, but appearances of truth, and as it were similitudes and comparisons taken from such things as are in nature ; thus, they are accommodated and adapted to the capacity of the simple, and also of children. But, because they are correspondences, they are the receptacles and abodes of genuine truth ; and they are like vessels which inclose and contain, as a crystal cup holds noble wine, or a silver dish contains acceptable food. And they are like garments which clothe, as swaddling-clothes wrap an infant, or a becoming dress clothes a maiden. They are also like the scientifics of the natural man, which comprise within them the perceptions and affections of truth of the spiritual man. The naked truths themselves, which are inclosed, contained, clothed, and comprised, are in the spiritual sense of the Word ; and the naked
2 goods are in its celestial sense. But let this be illustrated from the Word. Jesus said : "Woe unto you, Scribes and Pharisees . . . , because ye cleanse the outside of the cup and of the platter, but within they are full of rapine and excess. Thou blind Pharisee ! cleanse first the inside of the cup and of the platter, that the outside of

them may be clean also" (Matt. xxiii. 25, 26). Here the Lord speaks by ultimate things which are containants, and uses the expressions cup and platter. By the cup is meant wine, and by wine the truth of the Word; by the platter is meant food, and by food the good of the Word. To cleanse the inside of the cup and of the platter, means to purify the interiors, which are of the will and thought, thus of love and faith, by means of the Word; "that the outside may be clean also," means that thereby the exteriors, which are the works and the speech, may be purified, for the latter derive their essence from the former. Again, Jesus said: "There was a certain rich man (*homo*), who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain poor man, named Lazarus, who was laid at his entrance-court, full of sores" (Luke xvi. 19, 20). Here, also, the Lord spoke by natural things, which were correspondences, and contained spiritual things. By the rich man is meant the Jewish nation, which is called rich because they had the Word, in which there are spiritual riches. By the purple and fine linen, with which he was clothed, are signified the good and truth of the Word, by the purple its good, and by the fine linen its truth; by faring sumptuously every day, is signified the delight which they had in possessing and reading the Word. By the poor man Lazarus are meant the gentiles who had not the Word: that these were despised and rejected by the Jews, is meant by Lazarus being laid at the rich man's entrance-court, full of sores. The reason why the gentiles 4 are meant by Lazarus, is because the gentiles

were loved by the Lord, as Lazarus, who was raised from the dead, was loved by the Lord (John xi. 3, 5, 36), and is called His friend (John xi. 11), and reclined at table with the Lord (John xii. 2). From these two passages it is evident, that the truths and goods of the sense of the letter of the Word are as vessels and garments for the naked truth and good which lie concealed in the spiritual and celestial senses of the Word.

41. Since the Word is such in the sense of the letter, it follows that they who are in Divine Truths, and in the faith that the Word inwardly in its bosom is Divine Holiness, and still more they who are in the faith that the Word is such from its spiritual and celestial senses, while reading the Word in illustration from the Lord, see Divine Truths in natural light; for the light of heaven, in which the spiritual sense of the Word is, inflows into natural light, in which the sense of the letter of the Word is, and illuminates the Intellectual of man, which is called the Rational, and causes him to see and acknowledge Divine Truths, where they stand forth, and where they lie concealed. These flow in with the light from heaven, with some persons, sometimes even when they are not aware of it.

42. Since our Word in its inmost bosom, by virtue of its celestial sense, is like a flame that enkindles; and in its intermediate bosom, by virtue of its spiritual sense, is like a light that enlightens; therefore, in its ultimate bosom, by virtue of its natural sense, within which are the two interior senses, the Word is like a ruby and a diamond; from the celestial flame it is like a

ruby, and from the spiritual light like a diamond. As the Word from its transparency, is such in its sense of the letter, therefore the Word in that sense is meant by *the foundations of the wall of the [New] Jerusalem*; by *the Urim and the Thummim* in Aaron's ephod; by *[the precious stones in] the Garden of Eden*, in which the king of Tyre had been; so also by *the curtains and veils of the tabernacle*; and by *the externals of the temple at Jerusalem*. But in its very glory, *[the Word was represented] by the Lord when He was transfigured*.

43. *That the truths of the sense of the letter of the Word are meant by the foundations of the wall of the New Jerusalem, in the Apocalypse*, chapter xxi., follows from this, that by the New Jerusalem is meant a New Church as to doctrine (as was shown in *The Doctrine concerning the Lord*, nos. 62, 63). By its wall, therefore, and the foundations of the wall, nothing else can be meant but the external of the Word, which is the sense of its letter; for it is from this sense that doctrine is derived, and, by means of doctrine, the Church; and it is like a wall with its foundations, which incloses and protects a city. Concerning the wall of the New Jerusalem and its foundations, these particulars are read in the Apocalypse: "The angel measured the wall of the city Jerusalem, a hundred forty and four cubits, which was the measure of a man (*homo*), that is, of an angel. . . . And the wall had twelve foundations, adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chryso-

lite ; the eighth, beryl (*beryllus*) ; the ninth, topaz ; the tenth, chrysoprase ; the eleventh, jacinth ; the twelfth, amethyst" (xxi. 17-20). By the number one hundred and forty-four are signified all the truths and goods of the Church, from doctrine from the sense of the letter of the Word. The same is signified by twelve. By a man (*homo*) is signified intelligence ; by an angel, the Divine Truth from which intelligence is ; by the measurement, their quality ; by the wall, and by its foundations, the sense of the letter of the Word ; and by the precious stones, the truths and goods of the Word in their order, from which is doctrine, and, by means of doctrine, the Church.

44. II. *The truths and goods of the sense of the letter of the Word are meant by the Urim and Thummim.* The Urim and the Thummim were upon the ephod of Aaron, by whose priesthood was represented the Lord as to Divine Good, and as to the work of salvation. By the garments of the priesthood, or of holiness, was represented Divine Truth from Divine Good. By the ephod was represented Divine Truth in its ultimate, thus the Word in the sense of the letter, for this is Divine Truth in its ultimate, as was said above. Hence, by the twelve precious stones, with the names of the twelve tribes of Israel, which were the Urim and Thummim, were represented Divine Truths from Divine Good, in their whole complex. Concerning these we read as follows in Moses : "They shall make the ephod . . . of bluish purple and crimson, double-dyed scarlet and fine-twined linen ; . . . then thou shalt make the breast-plate of judgment . . . according to the work of the ephod, . . .

and thou shalt set it in settings of stone, four rows of stone: . . . a ruby, a topaz, and an emerald, the first row; a chrysoprase, a sapphire and a diamond, the second row; a lapis lazuli, an agate, and an amethyst, the third row; a beryl (*thalassius*), a sardius, and a jasper, the fourth row. . . . These stones shall be according to the names of the sons of Israel; there shall be engravings of a signet, [each] according to his name, for the twelve tribes. . . . And Aaron shall bear . . . upon the breast-plate of judgment the Urim and the Thummim; and let them be upon the heart of Aaron when he goeth in before Jehovah" (Exod. xxviii. 6, 15-21, 29, 30). What was ³ represented by the garments of Aaron, his ephod, robe, coat, mitre, and girdle, has been explained in the *Arcana Cœlestia* on this chapter of Exodus; where it was shown that by the ephod was represented Divine Truth in its ultimate; that by the precious stones in it were represented truths translucent from good; by the twelve precious stones, all ultimate truths translucent from the good of love, in their order; by the twelve tribes of Israel, all things of the Church; by the breast-plate, Divine Truth from Divine Good; and by the Urim and the Thummim, the resplendence of Divine Truth from Divine Good in ultimates;—for Urim is a shining fire, and Thummim, in the angelic language, is resplendence, and, in the Hebrew tongue, integrity. It was also shown there, that answers were given by variegations of the light, and at the same time by tacit perception, or by a living voice; besides many other things. Whence ⁴ it may appear that by these precious stones were

also signified truths from good in the ultimate sense of the Word ; nor are answers from heaven given by other means, for in that sense is
 5 the Divine proceeding in its fulness. That precious stones and diadems signify Divine Truths in their ultimates, such as the truths of the sense of the letter of the Word are, has been made clearly manifest to me from the precious stones and diadems in the spiritual world, among the angels and the spirits there, whom I have seen adorned with them ; and I have also seen them in their caskets ; and it was given me to know that they corresponded to truths in ultimates ; and indeed, that they have their being and appearance therefrom. Because of this signification of diadems and precious stones, they were also seen by John upon the head of the dragon (Apoc. xii. 3), and upon the horns of the beast (Apoc. xiii. 1), and there were precious stones upon the harlot sitting upon the scarlet beast (Apoc. xvii. 4). They were seen upon them, because by them are signified those in the Christian world with whom the Word is.

45. III. *The truths of the sense of the letter of the Word are meant by the precious stones in the garden of Eden, in which, in Ezekiel, the king of Tyre is said to have been.* It is read in Ezekiel : " King of Tyre, thou sealest up thy measure, full of wisdom, and perfect in beauty ; thou wast in Eden, the garden of God : every precious stone was thy covering ; the ruby, the topaz, and the diamond ; the tarshish, the sardonyx, and the jasper ; the sapphire, the chrysoprase, and the emerald, and gold " (xxviii. 12, 13). By Tyre, in the Word, are signified the cognitions

of good and truth ; by a king is signified the truth of the Church ; by the garden of Eden are signified wisdom and intelligence from the Word ; by precious stones are signified truths translucent from good, such as are in the sense of the letter of the Word ; and because these truths are signified by those stones, they are therefore called his covering. That the sense of the letter covers the interiors of the Word, may be seen in a preceding article.

46. IV. *The sense of the letter of the Word is signified by the curtains and veils of the tabernacle.* Heaven and the Church were represented by the tabernacle, wherefore the pattern of it was shown by Jehovah upon Mount Sinai. Consequently, by all things which were in the tabernacle, which were the candlestick, the golden altar for incense, and the table whereon was the bread of faces, were represented and thence signified the holy things of heaven and the Church ; and by the holy of holies, wherein was the ark of the covenant, was represented and thence signified the inmost of heaven and the Church ; and by the Law itself inscribed upon the two tables of stone, and inclosed in the ark, was signified the Lord as to the Word. Now, as externals derive their essence from internals, and both of these derive theirs from the inmost, which here was the Law, therefore the holy things of the Word were also represented and signified by all things of the tabernacle. From this it follows that by the ultimates of the tabernacle, which were the curtains and the veils, thus its coverings and containants, were signified the ultimates of the Word, which are the truths

and goods of the sense of its letter. Because those things were signified, therefore "all the curtains and veils were made of fine twined linen, and bluish purple, and crimson, and double-dyed scarlet, with cherubim" (Exod. xxvi. 1, 31, 36). What was represented and signified by the tabernacle, and by all things therein, in general and in particular, was explained in the *Arcana Cælestia* on this chapter of Exodus. It was there shown that by the curtains and veils were represented the externals of heaven and of the Church, thus also the externals of the Word; also that by fine linen, or byssine linen, was signified truth from a spiritual origin: by bluish purple, truth from a celestial origin; by crimson, celestial good; by scarlet double-dyed, spiritual good; and by cherubim, the guards of the interiors of the Word.

47. V. *By the externals of the temple at Jerusalem were represented the externals of the Word, which belong to its sense of the letter.* This is because the same was represented by the temple as by the tabernacle, namely, heaven and the Church, and thence also the Word. That by the temple at Jerusalem was signified the Lord's Divine Human, He Himself teaches in John: "Destroy this temple, and in three days I will raise it up; He spake of the temple of His body" (ii. 19, 21); and where the Lord is meant, the Word is also meant, because the Lord is the Word. Now, since by the interiors of the temple were represented the interiors of heaven and the Church, thus of the Word also, therefore, by its exteriors were represented and signified the exteriors of heaven and the Church, thus also of

the Word, which belong to the sense of its letter. Concerning the exteriors of the temple, we read that "they were built of whole stone, not hewn, . . . and of cedar within; . . . and that all its walls were carved inside with cherubim, palm-trees, and openings of flowers; and that the floor was overlaid with gold" (1 Kings vi. 7, 29, 30); by all of which things are also signified the externals of the Word, which are the holy things of the sense of its letter.

48. VI. *The Word in its glory was represented by the Lord when He was transfigured.* Concerning the Lord's transfiguration before Peter, James, and John, we read that "His face did shine as the sun; that His garments became as the light; that Moses and Elias were seen talking with Him; and that a bright cloud overshadowed the disciples; and that a voice was heard out of the cloud, saying, This is My beloved Son, . . . hear ye Him" (Matt. xvii. 1-5). I have been instructed that the Lord then represented the Word. By His face, which did shine as the sun, was represented His Divine Good; by His garments, which became as the light, His Divine Truth; by Moses and Elias, the historical and the prophetic Word; by Moses, the Word which was written through him, and the historical Word in general, and by Elias, the prophetic Word; by the bright cloud which overshadowed the disciples, the Word in the sense of the letter; wherefore out of this a voice was heard saying, "This is My beloved Son, . . . hear ye Him:" for no declarations and answers from heaven are ever made except by means of ultimates, such as are in the sense of the letter of the

Word ; for they are made in fulness, from the Lord.

49. Thus far it has been shown that the Word in its natural sense, which is the sense of the letter, is in its holiness and in its fulness. Something shall now be said to show that the Word in that sense is also in its POWER. How great and of what quality is the power of Divine Truth in the heavens, and also on the earths, may appear from what was said in the work on *Heaven and Hell* concerning the power of the angels of heaven (nos. 228-233). The power of Divine Truth is exerted especially against falsities and evils, thus against the hells. These must be combated by means of truths from the sense of the letter of the Word. By means of the truths that are with a man, also, the Lord has the power of saving him ; for man is reformed and regenerated by means of truths from the sense of the letter of the Word, and he is then taken out of hell, and introduced into heaven. This power the Lord took upon Himself even as to His Divine Human, after He had fulfilled all things of the Word even to its ultimates. Wherefore, when about to fulfil what remained, by the passion of the cross, He said to the chief priest : " Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven " (Matt. xxvi. 64 ; Mark xiv. 62). The Son of Man is the Lord as to the Word ; the clouds of heaven are the Word in the sense of the letter ; sitting at the right hand of God is omnipotence through the Word. So also in Mark xvi. 19. The Lord's power from the ultimates of the Word was re-

presented by the Nazirites in the Jewish Church ; and by Samson, of whom it is said, that he was a Nazirite from his mother's womb, and that his power lay in his hair : Nazirite and Naziriteship also signify hair. That Samson's power lay 3 in his hair he himself showed when he said, " There hath not come up a razor upon my head, because I have been a Nazirite . . . from my mother's womb ; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man (*homo*) " (Judges xvi. 17). No one can know why the Naziriteship, by which is signified the hair, was instituted, and whence it was that Samson derived strength from his hair, unless he knows what is signified in the Word by the head. By the head is signified the heavenly wisdom which angels and men have from the Lord by means of Divine Truth ; consequently, by the hair of the head is signified heavenly wisdom in ultimates, and also Divine Truth in ultimates. Because this is the 4 signification of the hair, from correspondence with the heavens, therefore it was a statute for the Nazirites, that " they should not shave the hair of their heads, because that is the Naziriteship of God upon their heads " (Numb. vi. 1-21). For the same reason it was also made a statute, " That the high priest and his sons should not shave their heads, lest they should die, and wrath should come upon the whole house of Israel " (Levit. x. 6). Because the hair, on account of 5 this signification, which is from correspondence, was so holy, therefore the Son of Man, who is the Lord as to the Word, is described even as to His hairs. It is said, " That they were as

white wool, as snow" (Apoc. i. 14). The Ancient of days is described in the same manner (Dan. vii. 9). On this subject something may also be seen above (no. 35). In short, that the power of Divine Truth, or of the Word, is in the sense of the letter, is because in that sense the Word is in its fulness; and because the angels of both of the Lord's kingdoms, and men, are in that sense simultaneously.

THE DOCTRINE OF THE CHURCH OUGHT TO
BE DRAWN FROM THE SENSE OF THE LETTER
OF THE WORD, AND TO BE CONFIRMED BY
MEANS OF THAT SENSE.

50. In the preceding chapter, it was shown that in the sense of the letter the Word is in its fulness, in its holiness, and in its power; and since the Lord is the Word, for He is the all of the Word, it follows that in that sense the Lord is most especially present, and that from that sense He teaches and enlightens man. But these things shall be demonstrated in the following order:—I. The Word is not understood without doctrine. II. Doctrine ought to be drawn from the sense of the letter of the Word. III. But the Divine Truth, which is to be of the doctrine, does not appear to any but those who are in enlightenment from the Lord.

51. I. *The Word is not understood without doctrine.* This is because the Word, in the sense of the letter, consists of pure correspondences, to the end that things spiritual and celestial may be simultaneously therein, and that each expres-

sion may be a containant and support for them. For this reason, in some places in the sense of the letter truths are not naked, but clothed, and these are called appearances of truth. And there are many truths accommodated to the capacity of the simple, who do not elevate their thoughts above such things as they see before their eyes. There are also some things which appear as contradictions, when yet there is no contradiction in the Word, viewed in its own light. And again, in certain passages in the Prophets there are brought together names of places and persons, from which no meaning can be gathered, as in the passages adduced above, no. 15. Since, therefore, the Word in the sense of the letter is such, it may be manifest that it cannot be understood without doctrine. But let this be illustrated by 2 examples. It is said "that Jehovah repenteth" (Exod. xxxii. 12, 14; Jonah iii. 9, iv. 2); and it is also said that "Jehovah doth not repent" (Numb. xxiii. 19; 1 Sam. xv. 29). Without doctrine these passages cannot be reconciled. It is said that "Jehovah visiteth the iniquity of the fathers upon the sons, unto the third and fourth generation" (Numb. xiv. 18); and it is said that "the father shall not die for the son, neither the son for the father, but every one in his own sin" (Deut. xxiv. 16). These passages do not conflict, but, by means of doctrine, they agree. Jesus says: "Ask, and it shall be 3 given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh shall receive, and he that seeketh shall find, and to him that knocketh it shall be opened" (Matt. vii. 7, 8; xxi. 21, 22). Without doctrine,

it might be believed that every one is to receive whatsoever he asks ; but from doctrine it is believed that whatsoever a man asks, not from himself, but from the Lord, is given. This, indeed, the Lord also teaches : " If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you " (John xv. 7). The Lord says, " Blessed are the poor, for theirs is the kingdom of God " (Luke vi. 20). Without doctrine, it may be thought that heaven is for the poor, and not for the rich ; but doctrine teaches that the poor in spirit are meant ; for the Lord says again, " Blessed are the poor in spirit ; for theirs is the kingdom of the heavens " (Matt. v. 3). The Lord says, " Judge not, that ye be not judged ; for with what judgment ye judge, ye shall be judged " (Matt. vii. 1, 2 ; Luke vi. 37). This, without doctrine, might be adduced to prove that it ought not to be said of evil that it is evil, thus, that it is not to be judged that a wicked man is wicked ; according to doctrine, however, it is lawful to judge, but justly ; for the Lord says, " Judge righteous [or just] judgment " (John vii. 24). Jesus says, " Be not ye called teacher, for One is your Teacher, the Christ ; . . . and call no man your father upon earth, for One is your Father, who is in the heavens ; neither be ye called masters, for One is your Master, the Christ " (Matt. xxiii. 8-10). Without doctrine, this would be that it is not lawful to call any person teacher, father, or master ; but from doctrine it is known that it is lawful in a natural sense, but not in a spiritual sense. Jesus said to His disciples, " When the Son of Man shall sit upon the throne of His

glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). From these words it may be concluded that the Lord's disciples are also to judge; when yet they are able to judge no one. Doctrine, therefore, will unveil this arcanum by teaching that the Lord alone, who is omniscient, and knows the hearts of all, will judge, and is able to judge; and that by His twelve disciples is meant the Church as to all the truths and goods which it has from the Lord by means of the Word; whence doctrine concludes, that those truths and goods are to judge every one, according to the Lord's words in John iii. 17, 18; xii. 47, 48. He who reads the Word without doctrine, does not know how those things can be consistent which are said in the Prophets concerning the Jewish nation and concerning Jerusalem. It is said that the Church is to remain with that nation, with its seat in that city, for ever; as in the following passages: "Jehovah will visit His flock, the house of Judah, and will set them as a horse of glory in war; out of Him the corner, out of Him the nail, and out of Him the bow of war" (Zech. x. 3, 4, 6, 7). "Behold, I come, that I may dwell in the midst of thee; . . . and Jehovah shall make Judah His inheritance, and shall choose Jerusalem again" (Zech. ii. 10-12). "It shall come to pass in that day, the mountains shall drop down new wine (*mustum*), and the hills shall flow with milk; . . . and Judah shall be to eternity, and Jerusalem to generation and generation" (Isa. iii. 18-20). "Behold the days come, . . . in which I will sow the house of Israel and the land which I have given them."

Judah with the seed of man (*homo*); . . . and in which I will make a new covenant with the house of Israel and with the house of Judah; . . . and this shall be the covenant: . . . I will give My law in the midst of them, and write it upon their heart, and I will be for a God unto them, and they shall be for a people unto Me" (Jer. xxxi. 27, 31, 33). "In that day ten men (*viri*), . . . out of all the languages of the nations, shall take hold of the skirt of a man (*vir*) that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. viii. 23). So also elsewhere, as Isaiah xlv. 24-26; xlix. 22, 23; lxv. 9; lxvi. 20, 22; Jer. iii. 18; xxiii. 5; l. 19, 20; Nahum i. 15; Malachi iii. 4; in which passages the Lord's coming is treated of, and what would then
 9 come to pass. But the contrary is said in many other places, of which this passage only shall be adduced: "I will hide My faces from them, I will see what their latter end shall be; for they are a generation of perversenesses, sons in whom is no faithfulness; . . . I said, I will cast them out into the outermost corners; I will make the remembrance of them to cease from man (*homo*); . . . for they are a nation bereft of counsel, neither is there understanding in them. . . . Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, the clusters are of bitternesses unto them; their wine is the poison of dragons, and the cruel venom of asps. Is not all this hidden with Me, sealed up in My treasures? To Me belongeth vengeance and retribution" (Deut. xxxii. 20-35). These things are said of that nation; and similar things are said elsewhere (as in Isaiah iii. 1, 2, 8;

v. 3-6; Deut. ix. 5, 6; Matt. xii. 39; xxiii. 27, 28; John viii. 44; and in Jeremiah and Ezekiel throughout). These passages, however, which seem contradictory, will appear from doctrine as in perfect accord; for doctrine teaches that by Israel and by Judah, in the Word, are not meant Israel and Judah, but the Church, in two senses: in the one sense, that it is devastated; in the other, that it is to be re-established by the Lord. There are other things similar to these, in the Word; from which it plainly appears that the Word is not understood without doctrine.

52. From these considerations it may appear, that those who read the Word without doctrine, or who do not procure for themselves doctrine from the Word, are in obscurity concerning every truth; and that their minds are wavering and uncertain, prone to errors and liable to heresies, which they also embrace if supported by the popular voice or by authority, and their reputation be not endangered. For to them the Word is like a candlestick without a light, and they see as it were many things as in shade, and yet they scarcely see anything; for doctrine alone is the lamp. I have seen such persons examined by angels; and it was found that they were able to confirm from the Word whatsoever they would, and that they confirm those things which are of their own love, and the love of those whom they favour: and I have seen them stripped of their garments, a sign that they were without truths: garments in the spiritual world are truths.

53. II. *Doctrine ought to be drawn from the sense of the letter of the Word, and to be confirmed [by means of that sense].* The reason is that

there, and not elsewhere, the Lord is present with man, and enlightens him, and teaches him the truths of the Church. And the Lord never operates anything except in fulness; and the Word is in its fulness in the sense of the letter, as was shown above. Hence it is that doctrine ought to be drawn from the sense of the letter.

54. That the Word is not only understood by means of doctrine, but also, as it were, gives light, is because without doctrine the Word is not understood, and is like a candlestick without a light, as was shown above. The Word, therefore, is understood by means of doctrine, and is like a candlestick with a lighted candle. Man then sees more things than he had seen before, and also understands those things which he had not understood before. Things obscure and discordant he either does not see, and passes them by; or he sees and explains them so that they may agree with the doctrine. The experience of the Christian world attests that the Word is seen from doctrine, and also that it is explained according to it. For all the Reformed see the Word from their own doctrine, and explain the Word according to it; so, too, the Papists see it from their own doctrine, and explain it according to that; nay, even the Jews see it from theirs, and explain it according thereto. Consequently, falsities [are seen] from false doctrine, and truths from true doctrine. From this it is manifest that true doctrine is as a candle in the dark, and as a guide-post on the way. But doctrine is not only to be drawn from the sense of the letter of the Word, but is also to be confirmed by means of that sense. For if not confirmed by it, a truth

of doctrine appears as if only the intelligence of man were in the doctrine, and not the Lord's Divine Wisdom ; and thus the doctrine would be like a house in the air, and not on the ground, consequently without a foundation.

55. The doctrine of genuine truth can also be fully drawn from the literal sense of the Word ; for the Word in that sense is like a man clothed, whose face is naked, and whose hands also are naked. All things which pertain to man's life, and consequently to his salvation, are naked there ; but the rest are clothed ; and in many places where they are clothed they show through, as the face shows through a thin veil of silk. Just as the truths of the Word are multiplied from the love of them, and as they are arranged in order by this love, so also they shine and appear more and more clearly through the garments. But this also is by means of doctrine.

56. It may be supposed that the doctrine of genuine truth can be procured by means of the spiritual sense of the Word, which is given through the science of correspondences ; but doctrine is not procured by means of that sense, but only illustrated and corroborated. For, as was said before (no. 26), no one comes into the spiritual sense of the Word by means of correspondences, unless he is first in genuine truths from doctrine. If a man is not first in genuine truths, he may falsify the Word by means of some correspondences with which he is acquainted, by connecting them together, and explaining them to confirm what adheres in his mind from some principle that he has adopted. Besides, the spiritual sense is not given to any

one except by the Lord alone ; and it is guarded by Him as heaven is guarded, for heaven is in it. It is most important, therefore, that a man should study the Word in the sense of the letter : from that sense only is doctrine given.

57. III. *Genuine truth, which is to be of the doctrine, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord.* Enlightenment is from the Lord alone, and is with those who love truths because they are truths, and make them uses of life : with others, enlightenment in the Word is not given. Enlightenment is from the Lord alone, because the Lord is in all things of the Word. Enlightenment is with those who love truths because they are truths, and make them uses of life, because they are in the Lord, and the Lord in them : for the Lord is His own Divine Truth. When this is loved because it is Divine Truth (and it is loved when it is made use), then the Lord is in it with man. These things the Lord also teaches in John : " In that day ye shall know . . . that ye are in Me, and I in you. He that hath My commandments, and doeth them, he it is that loveth Me ; . . . and I will love him, and will manifest Myself to him ; . . . and I will come unto him, and make My abode with him " (xiv. 20, 21, 23). And in Matthew : " Blessed are the clean in heart, for they shall see God " (v. 8). These are they who are in enlightenment when they read the Word, and with whom the Word shines and is translucent.

58. The Word shines and is translucent with them, because in the particulars of the Word there is a spiritual and a celestial sense, and these

senses are in the light of heaven ; wherefore through these senses and their light the Lord inflows into the natural sense, and into the light of it with man. Thence the man acknowledges the truth from an interior perception, and afterwards sees it in his own thought ; and this as often as he is in the affection of truth for the sake of truth. For perception comes from affection, and thought from perception ; and thus is effected the acknowledgment which is called faith. But on this subject more will be said in the following chapter, concerning the conjunction of the Lord with man through the Word.

59. With these, the first thing is, to procure for themselves doctrine from the literal sense of the Word ; they thus light a candle for their further progress. After the doctrine has been procured, however, and the candle thus lighted, they see the Word by it. But those who do not procure doctrine for themselves, first inquire whether the doctrine given by others, and received by the common multitude, agrees with the Word ; and to those things which agree they assent, and from those which do not agree they dissent. In this way their doctrine is formed for them, and, by means of the doctrine, their faith. But this takes place only with those who, not being distracted by the affairs of the world, are able to see. These, if they love truths because they are truths, and make them uses of life, are in enlightenment from the Lord. Others, who are in any life according to truths, can learn from them.

60. The contrary takes place with those who read the Word from the doctrine of a false religion ; and still more with those who confirm

that doctrine from the Word, and at the same time have regard to their own glory, or to the wealth of the world. With these the truth of the Word is as in the shade of night, and falsity as in the light of day. They read the truth, but they do not see it; and if they see the shadow of it, they falsify it. These are they of whom the Lord says, that "they have eyes, and see not; and ears, and understand not" (Matt. xiii. 14, 15). For nothing blinds man but his proprium, and the confirmation of falsity. The proprium of man is the love of self, and the conceit of self-intelligence thence; and the confirmation of falsity is thick darkness counterfeiting light. The light of these persons is merely natural, and their sight is like that of one who sees phantoms in the dark.

61. I have been permitted to speak with many after death, who believed that they would shine like stars in heaven, because, as they said, they had regarded the Word as holy, had read it through very often, and had collected from it many things by which they confirmed the dogmas of their faith; and on this account had been celebrated in the world as learned men, and therefore believed that they were going to be Michaels and
- Raphaels. But many among them were examined as to the love from which they had studied the Word; and it was found that some of them had studied it from the love of self, that they might appear great in the world, and be honoured as leaders of the Church; and some from the love of the world, that they might acquire wealth. When these were examined as to what they knew of the Word, it was ascertained that they knew

nothing of genuine truth from it, but only such as is called truth falsified, which in itself is falsity. And it was told them that this was their state because their ends, or, what is the same, their loves, had been themselves and the world, and not the Lord and heaven. And when themselves and the world are ends, then, while they read the Word, the mind cleaves to themselves and to the world, and they therefore think continually from their proprium, which is in thick darkness as to all things that are of heaven. In this state, man cannot be withdrawn by the Lord from his proprium, and thus raised into the light of heaven, consequently, neither can he receive any influx from the Lord through heaven. I ³ have also seen these persons admitted into heaven, but when it was there found that they were without truths, they were cast down; yet there still remained with them the conceit that they merited [heaven]. It was otherwise with those who had studied the Word from the affection of knowing the truth because it is the truth, and because it is of service for the uses of life, not only of their own life, but also of the neighbour's. I have seen these raised up into heaven, and thus into the light in which the Divine Truth is there; and then at the same time exalted into angelic wisdom and its happiness, which is eternal life.¹

BY MEANS OF THE SENSE OF THE LETTER OF
THE WORD, THERE IS CONJUNCTION WITH

¹ The whole of this paragraph also occurs in the *Apocalypse Revealed* (no. 255).—TR.

THE LORD, AND CONSOCIATION WITH THE ANGELS.

62. THERE is conjunction with the Lord by means of the Word, because the Word treats of Him alone ; and by this means the Lord is the All in all things of the Word, and is called the Word, as was shown in *The Doctrine concerning the Lord*. The conjunction is in the sense of the letter, because in that sense the Word is in its fulness, in its holiness, and in its power, as was shown above, in its own chapter. The conjunction is not apparent to man ; but it is in the affection of truth, and in the perception of it, thus in the love and faith of the Divine Truth with him.

63. There is consociation with the angels through the sense of the letter, because within that sense are the spiritual sense and the celestial sense ; and the angels are in those senses, the angels of the spiritual kingdom in the spiritual sense of the Word, and the angels of the celestial kingdom in its celestial sense. These senses are evolved from the natural sense of the Word, which is the sense of the letter, when a true man is in that sense. The evolution is instantaneous ; consequently, so also is the consociation.

64. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been made manifest to me by much experience. It has been granted me to perceive that, while I was reading the Word in the sense of its letter, communication was effected with the heavens, now with this society of them, now with that ; and that what I under-

stood according to the natural sense, the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this in an instant. As this communication has been perceived several thousand times, I have no doubt left concerning it. There are also spirits who are below the heavens, and who abuse this communication; for they recite some passages from the sense of the letter of the Word, and immediately observe and note the society with which communication is effected. This also I have often seen and heard. From these circumstances it has been given me to know, by living experience, that the Word, as to the sense of its letter, is the Divine medium of conjunction with the Lord, and with heaven. Concerning this conjunction by means of the Word, see also what is adduced in the work on *Heaven and Hell* (nos. 303-310).

65. But it shall also be told in a few words how the evolution of these senses is effected. But in order that it may be understood, it is necessary to recall what was said above (nos. 6, 38), concerning successive order and simultaneous order; namely, that the Celestial, the Spiritual, and the Natural follow one after another in successive order, from the highest things which are in heaven, to the ultimate things which are in the world; that the same things are in the ultimate, which is the Natural, in simultaneous order, one next to another, from the inmosts to the outermosts; and that, in like manner, the successive senses of the Word, the celestial and the spiritual, are simultaneously in the natural. When these things are comprehended, it may in

some measure be explained to the understanding, how the two senses, the spiritual and the celestial, are evolved out of the natural sense, when a man is reading the Word. For the spiritual angel then calls forth what is spiritual, and the celestial angel calls forth what is celestial ; nor can they do otherwise, because the things are homogeneous, and suited to their nature and essence.

66. But let this be illustrated ; first, by comparisons from the three kingdoms of nature, which are called the animal, the vegetable, and the mineral. From THE ANIMAL KINGDOM: From the food, when it has become chyle, the vessels extract and call forth their blood, the nervous fibres their juice, and the substances which are the origins of the fibres, their animal spirit. From THE VEGETABLE KINGDOM: The tree, with its trunk, branches, leaves, and fruit, stands upon its root ; and out of the ground, by means of its root, it extracts and calls forth a grosser juice for the trunk, branches, and leaves, a purer for the pulp of the fruit, and the purest for the seeds within the fruit. From THE MINERAL KINGDOM: In some places in the bosom of the earth, there are minerals impregnated with gold, silver, and iron ; each of these, the gold, the silver, and the iron, draws its own element from the vapours hidden in the earth.

67. Let it now be illustrated by example, how the spiritual angels draw forth their sense, and the celestial angels theirs, from the natural sense, in which the Word is with men. Let us take for example five commandments of the Decalogue. THE COMMANDMENT, " Thou shalt honour thy

father and thy mother." By father and mother, man understands the father and mother on earth, as also all who are in the place of father and mother ; and by honouring, he understands holding them in honour, and obeying them. But a spiritual angel by father understands the Lord, and by mother the Church ; and by honouring, he understands loving. But a celestial angel understands by father the Lord's Divine Love, by mother His Divine Wisdom, and by honouring, doing good from Him. THE ² COMMANDMENT, "Thou shalt not steal." By stealing, man understands stealing, defrauding, or taking away from the neighbour his goods under any pretext. A spiritual angel understands by stealing, depriving others of their truths of faith and goods of charity, by means of falsities and evils. But a celestial angel understands by stealing, attributing to oneself those things which are the Lord's, and claiming to oneself His righteousness and merit. THE COMMANDMENT, "Thou shalt not commit adultery." By committing adultery, man understands committing adultery, committing whoredom, doing obscene things, speaking lascivious words, and harbouring impure thoughts. A spiritual angel understands by committing adultery, adulterating the goods of the Word, and falsifying its truths. But a celestial angel understands by committing adultery, denying the Lord's Divine, and profaning the Word. THE COMMANDMENT, "Thou shalt not commit ⁴ murder." By committing murder, man understands also the bearing of hatred, and thirsting for revenge even to the death. A spiritual angel

understands instead of committing murder, acting the devil, and destroying the souls of men. But a celestial angel understands instead of committing murder, bearing hatred against the Lord, and against those things which are the Lord's. THE COMMANDMENT, "Thou shalt not bear false witness." By bearing false witness, man understands also telling lies, and defaming. A spiritual angel understands, instead of bearing false witness, saying, and persuading others, that falsity is truth, and that evil is good, and the converse. But a celestial angel understands instead of bearing false witness, blaspheming the Lord and the Word. From these examples it may be seen how the Spiritual and the Celestial are evolved and drawn forth from the natural sense of the Word in which they are. And what is wonderful, the angels extract their senses without knowing what the man is thinking; and yet the thoughts of angels and of men make a one by correspondences, like end, cause, and effect; ends are also actually in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom. The conjunction itself by correspondences is such from creation. Hence, then, there is consociation with angels by means of the Word.

68. The consociation of man with angels is by means of the natural or literal sense of the Word, for the further reason that there are in every man, from creation, three degrees of life, the celestial, the spiritual, and the natural; but so long as he is in the world man is in the Natural, and, at the same time, he is so far in the Spiritual as he is in genuine truths, and so far in the

Celestial as he is in a life in accordance with them ; but still he does not come into the Spiritual or the Celestial itself until after death. But of this more will be said in another place.

69. From these considerations it may appear that, as there is conjunction with the Lord and consociation with the angels by means of the Word, in the Word alone there are spirit and life, as the Lord teaches : "The words that I speak unto you, they are spirit, and they are life" (John vi. 63). "The water that I will give you shall be a fountain of water springing up unto eternal life" (John iv. 14). "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). "Labour . . . for the food which endureth unto eternal life, which the Son of Man will give unto you" (John vi. 27).

THE WORD IS IN ALL THE HEAVENS, AND ANGELIC WISDOM IS FROM IT.

70. THAT the Word is in the heavens, has not hitherto been known ; nor could it be made known so long as the Church was ignorant that angels and spirits are men, like men in the world, and that they have things similar in every respect to those which men have, with the sole difference, that they are spiritual, and that all things with them are from a spiritual origin ; while men in the world are natural, and all things with them are from a natural origin. So long as this fact lay concealed, it could not be known that the Word is also in the heavens, and that it

is read by the angels there, and also by the spirits who are underneath the heavens. But that this might not be hidden for ever, it has been granted me to be in fellowship with angels and spirits, and to speak with them, and see the things that are with them, and afterwards to relate many things which I have heard and seen. This has been done in the work on *Heaven and Hell* (published in London in the year 1758); from which it may be seen that angels and spirits are men, and that there are with them, in abundance, all things which are with men in the world. That angels and spirits are men, may be seen in that work (nos. 73-77, and nos. 453-456); and that there are similar things with them as with men in the world (nos. 170-190); and also that there is Divine worship among them, and that they have preachings in their temples (nos. 221-227); and that they have writings, and also books (nos. 258-264); and that they have the Word (no. 259).

71. As regards the Word in heaven, it is written in a spiritual style, which is wholly different from the natural style. The spiritual style consists only of letters, each of which involves a meaning; and there are points above the letters, which exalt the meaning. The letters with the angels of the spiritual kingdom, are similar to the letters used in printing in our world; and the letters with the angels of the celestial kingdom, each one of which also involves a complete sense, are similar to the ancient Hebrew letters, curved in various ways, with marks above and within them. As their writing is such, there are therefore no names of persons

and places in their Word as in ours, but instead of the names there are the things which they signify. Thus, instead of Moses there is the historic Word ; instead of Elias, the prophetic Word ; instead of Abraham, Isaac, and Jacob, the Lord as to His Divine and His Divine Human ; instead of Aaron, the priesthood, instead of David, the kingship, both of the Lord ; instead of the names of the twelve sons of Jacob, or of the tribes of Israel, the various things of heaven and of the Church ; and similar things instead of the names of the Lord's twelve disciples ; instead of Zion and Jerusalem, the Church as to the Word and as to doctrine from the Word ; instead of the land of Canaan, the Church itself ; instead of the cities there, on this side and beyond the Jordan, various things of the Church and of its doctrine ; and so with all the other names. It is similar with the numbers ; they are not in the Word which is in heaven, but, instead of them, the things to which the numbers that are in our Word correspond. From these considerations it may appear that the Word in heaven is a Word corresponding with our Word, and thus that they are a one ; for correspondences make a one.

72. It is wonderful that the Word in the heavens is so written, that the simple understand it in simplicity, and the wise in wisdom ; for there are many points and marks over the letters, which, as was said, exalt the sense. The simple do not attend to these, nor do they know them ; but the wise attend to them, every one according to his wisdom, even to the highest. A copy of the Word, written by angels inspired by the

Lord, is kept, with every larger society of heaven, in its sacred repository, lest elsewhere it should be altered as to any point. Our Word, indeed, is similar to the Word in heaven in this respect, that the simple understand it in simplicity and the wise in wisdom ; but this comes to pass in a different manner.

73. That the angels have all their wisdom through the Word, they themselves confess ; for in the degree that they are in the understanding of the Word, in that degree they are in light. The light of heaven is the Divine Wisdom, which to their eyes is light. In the sacred repository where the copy of the Word is kept, the light is flaming and of a brilliant white, exceeding every degree of the light which is outside the sacred repository in the heaven. The cause is the same as that stated above, that the Lord is in the Word.

74. The wisdom of the celestial angels exceeds the wisdom of the spiritual angels almost as the wisdom of the spiritual angels exceeds the wisdom of men ; and this for the reason that the celestial angels are in the good of love from the Lord, and the spiritual angels in the truths of wisdom from the Lord ; and where the good of love is, there at the same time wisdom resides ; but where truths are, there no more of wisdom resides than there is of the good of love at the same time. This is the reason why the Word in the celestial kingdom is written differently from the Word in the spiritual kingdom ; for in the Word of the celestial kingdom the goods of love are expressed, and the marks denote affections ; while in the Word of the spiritual

kingdom the truths of wisdom are expressed, and the marks denote perceptions.

75. From these things it may be concluded what kind of wisdom lies stored up in the Word which is in the world ; for in this Word lies hidden all angelic wisdom, which is ineffable ; for it is the containant thereof ; and the man who is made an angel by the Lord through the Word comes into this wisdom after death.

THE CHURCH IS FROM THE WORD, AND IT IS
SUCH AS ITS UNDERSTANDING OF THE
WORD IS.

76. THAT the Church is from the Word, does not admit of doubt ; for the Word is Divine Truth itself (nos. 1-4) ; the doctrine of the Church is from the Word (nos. 50-61) ; and by means of the Word there is conjunction with the Lord (nos. 62-69). But that the understanding of the Word makes the Church, may admit of doubt ; since there are those who believe that they are of the Church because they have the Word, and read it or hear it from a preacher, and know something of the sense of its letter. Yet how various things in the Word are to be understood, they do not know ; and some think this of but little importance. It shall therefore be confirmed, that it is not the Word which makes the Church, but the understanding of it ; and that the Church is of such a character as is the understanding of the Word among those who are in the Church. This is confirmed by the following considerations.

77. The Word is the Word according to the understanding of it with man, that is, as it is understood. If it is not understood, the Word is indeed called the Word, but, with the man, it is not. The Word is truth, according to the understanding of it: for the Word may be not truth, for it can be falsified. The Word is spirit and life according to the understanding of it; for the letter, without the understanding of it, is dead. Since man has truth and life according to his understanding of the Word, according to that also he has faith and love; for truth is of faith, and love is of life. Now, since the Church has its being by means of faith and love, and according to them, it follows that through the understanding of the Word, and according to it, the Church is a Church; a noble Church if it is in genuine truths, an ignoble Church if not in genuine truths, and a ruined Church if in falsified truths.

78. Moreover, by means of the Word the Lord is present with man, and is conjoined with him, because the Lord is the Word, and in it He, as it were, speaks with man; because, too, the Lord is Divine Truth itself, and the Word also is Divine Truth. It is evident from this that the Lord is present with man, and at the same time is conjoined with him, according to his understanding of the Word; for according to that man has truth, and thence faith; and also love, and thence life. The Lord, however, is present with man through the reading of the Word; but He is conjoined with him by means of and according to his understanding of truth from the Word; and in the degree that the Lord

is conjoined with a man, in that degree the Church is in him. The Church is in man. The Church which is outside of him is the Church with the many who have the Church in them. This is meant by the Lord's words to the Pharisees, who inquired when the kingdom of God should come: "The kingdom of God is within you" (Luke xvii. 21): by the kingdom of God is there meant the Lord, and the Church from Him.

79. In many places in the Prophets, the understanding of the Word is treated of where the subject is the Church; and it is taught that the Church is only where the Word is rightly understood; and that the Church is of such a quality as is the understanding of the Word with those who are in it. In many places also, in the Prophets, the Church among the Israelitish and Jewish nation is described as totally destroyed and brought to nought by their having falsified the meaning or understanding of the Word; for nothing else destroys the Church. The understanding of the Word, both true and false, is described in the Prophets, by Ephraim, especially in Hosea; for by Ephraim in the Word is signified the understanding of the Word in the Church. And because the understanding of the Word makes the Church, therefore Ephraim is called "a precious son and a child of delights" (Jer. xxxi. 20); "the first-born" (Jer. xxxi. 9); "the strength of the head of Jehovah" (Psalm lx. 7; cviii. 8); "mighty" (Zech. x. 7); "filled with the bow" (Zech. ix. 13); and the sons of Ephraim are called "armed and shooters with the bow" (Psalm lxxviii. 9): by the bow is

signified doctrine from the Word fighting against falsities. Therefore, also, "Ephraim was transferred to the right hand of Israel, and blessed; and was also accepted in the place of Reuben" (Gen. xlviii. 5, 11-15). And therefore "Ephraim, together with his brother Manasseh, under the name of Joseph their father, was exalted above all, by Moses, in his blessing of the sons of Israel" (Deut. xxxiii. 13-17). But the quality of the Church when the understanding of the Word has been destroyed, is also described in the Prophets by Ephraim, especially in Hosea, as is clear from these passages: "Israel and Ephraim shall fall together; . . . Ephraim shall become a solitude; . . . Ephraim is oppressed and broken in judgment; . . . I will be unto Ephraim as a lion; . . . I will tear and go away; I will take away, and none rescueth" (v. 5, 9, 11-14). "What shall I do unto thee, O Ephraim? . . . Because thy holiness, like a morning cloud, and like the early falling dew, goeth away" (Hosea vi. 4). "They shall not dwell in the land of Jehovah; . . . Ephraim shall return into Egypt, and shall eat what is unclean in Assyria" (Hosea ix. 3). The land of Jehovah is the Church; Egypt is the Scientific of the natural man; Assyria is reasoning therefrom. By these the Word, as to the understanding of it, is falsified; therefore it is said, that Ephraim shall return into Egypt, and shall eat in Assyria what is unclean. "Ephraim feedeth on the wind, and followeth after the east wind; every day he multiplieth falsehood and vastation; he maketh a covenant with Assyria, and oil is carried down into Egypt" (Hosea xii. 1). Feeding on the wind, following after the east wind,

and multiplying falsehood and vastation, denotes falsifying truths, and thus destroying the Church. The like is also signified by the whoredom of Ephraim (for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truth) in these passages :⁶ "I know Ephraim, . . . that he hath altogether committed whoredom, and Israel is polluted" (Hosea v. 3). "In the house of Israel I have seen a horrible thing; there Ephraim hath committed whoredom, and Israel is polluted" (Hosea vi. 10). Israel is the Church itself, and Ephraim is the understanding of the Word, from and according to which the Church is ; wherefore it is said : "Ephraim hath committed whoredom, and Israel is polluted." As the Church⁷ among the Jews was totally destroyed by falsifications of the Word, therefore it is thus said of Ephraim : "Shall I give thee up, O Ephraim? Shall I deliver thee up, O Israel? . . . as Admah? Shall I set thee as Zeboim?" (Hosea xi. 8). Now, because the prophecy of Hosea, from the first chapter to the last, treats of the falsification of the Word, and of the destruction of the Church thereby, and because the falsification of the truth there is signified by whoredom, therefore that prophet was commanded to represent that state of the Church, by taking unto himself a harlot to wife, and begetting sons by her (chap. i.); and a second time to take a woman an adulteress (chap. iii.). These passages are adduced, in order that⁸ it may be known and confirmed from the Word, that the Church is such in quality as is the understanding of the Word in it ; excellent and precious, if its understanding is from the genuine

truths of the Word; but destroyed, yea, abominable, if it be from truths falsified. In confirmation that by Ephraim is signified the understanding of the Word, and in the opposite sense that understanding falsified, and that thence is the destruction of the Church, the remaining passages in which Ephraim is treated of may be consulted; as Hosea iv. 17, 18; vii. 1, 11; viii. 9, 11; ix. 11-13, 16; x. 11; xi. 3; xii. 1, 8, 14; xiii. 1, 12; Isaiah xvii. 3; xxviii. 1; Jer. iv. 15; xxxi. 6, 18; l. 19; Ezekiel xxxvii. 16; xlviii. 5; Obadiah 19; Zechariah ix. 10.

IN THE PARTICULARS OF THE WORD THERE IS THE MARRIAGE OF THE LORD AND THE CHURCH, AND THENCE THE MARRIAGE OF GOOD AND TRUTH.

80. It has not been seen, hitherto, that there is the marriage of the Lord and the Church, and thence the marriage of good and truth, in the particulars of the Word; nor could it be seen, because the spiritual sense of the Word had not been disclosed before, and it can only be seen by means of that sense. For there are two senses in the Word concealed in the sense of its letter, the spiritual and the celestial. In the spiritual sense, the things which are in the Word have relation chiefly to the Church; and in the celestial sense they have relation chiefly to the Lord. In the spiritual sense also they have relation to Divine Truth; and in the celestial sense to Divine Good. Hence there is this marriage in the sense of the letter of the Word. But this is

not apparent to any but one who, from the spiritual and celestial senses of the Word, knows the significations of the expressions and names ; for some expressions and names are predicated of good, and some of truth, and some include both. Wherefore, without this cognition, that marriage in the particulars of the Word could not be seen. This is the reason why this arcanum was not disclosed before.

81. Because there is such a marriage in the particulars of the Word, therefore there are very often two expressions in the Word which appear like repetitions of the same thing. They are not repetitions, however, but one has relation to good, and the other to truth ; and both taken together make a conjunction of good and truth, thus one thing. Hence also is the Divinity of the Word, and its holiness ; for in every Divine work good is conjoined with truth, and truth is conjoined with good.

82. It is said that in the particulars of the Word there is the marriage of the Lord and the Church, and thence the marriage of good and truth ; because where the marriage of the Lord and the Church is, there is also the marriage of good and truth, for the latter is from the former. For when the Church, or the man of the Church, is in truths, then the Lord inflows with good into his truths, and vivifies them ; or, what is the same, when the Church, or the man of the Church, by means of truths is in intelligence, then the Lord, by the good of love and of charity inflows into his intelligence, and thus imparts life to it.

83. There are two faculties of life in every

man, which are called the understanding and the will. The understanding is the receptacle of truth, and thence of wisdom ; and the will is the receptacle of good, and thence of love. These two faculties must make a one in order that the man may be a man of the Church ; and they do make a one when the man forms his understanding from genuine truths, and this is done to appearance as by himself, and when his will is filled with the good of love, which is done by the Lord. Hence man has the life of truth and the life of good ; the life of truth in the understanding from the will, and the life of good in the will by means of the understanding. This is the marriage of truth and good with man, also the marriage of the Lord and the Church with him. But concerning this reciprocal conjunction, which is here called a marriage, more will be seen in the works on *Angelic Wisdom concerning the Divine Providence, Concerning the Divine Love and the Divine Wisdom, and Concerning Life*.

84. It may be seen, by readers who give attention to the matter, that there are in the Word pairs of expressions, which appear as repetitions of the same thing ; as, brother [and companion, poor] and needy, waste and solitude, emptiness and voidness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, righteousness and judgment, etc. These expressions appear to be synonymous, when yet they are not so ; for brother, poor, waste, [emptiness,] foe, sin, anger, nation, joy, mourning, and righteousness, are predicated of good, and, in the opposite sense, of evil ; while companion, needy, solitude, voidness,

enemy, iniquity, wrath, people, gladness, weeping, and judgment, are predicated of truth, and, in the opposite sense, of falsity. And yet it seems to the reader who is not acquainted with this arcanum; that poor and needy, waste and solitude, emptiness and voidness, foe and enemy, are one thing; likewise sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, righteousness and judgment; and yet they are not one thing, but become one thing by conjunction. Many other things also are coupled together in the Word; as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, crimson and byssus linen, etc.; and this because fire, gold, brass, wood, bread, and crimson, signify good; and flame, silver, iron, stone, water, wine, and byssus linen, signify truth. In like manner it is said, that men are to love God with all the heart and with all the soul; also that God will create in man a new heart and a new spirit; for the heart is predicated of the good of love; and the soul, of truth from that good. There are also expressions which are used alone, not being joined with others, because they partake of both good and truth. But these and many other things are not apparent, except to the angels, and to those who, while in the natural sense, are in the spiritual sense also.

85. It would be tedious to show from the Word, that throughout the Word there are such pairs of expressions, which appear as repetitions of the same thing, for it would fill pages. But, to remove doubt, I will adduce passages where JUDGMENT and RIGHTEOUSNESS [or

JUSTICE]* are mentioned together; then, where NATION and PEOPLE; and also where JOY and GLADNESS are spoken of together. The following are places where JUDGMENT and RIGHTEOUSNESS are named together: "The city . . . was full of *judgment, righteousness* lodged in her" (Isaiah i. 21). "Zion shall be redeemed in *righteousness*, and they that are returned of her in *judgment*" (Isaiah i. 27). "Jehovah Zebaoth shall be exalted in *judgment*, and the Holy God shall be sanctified in *righteousness*" (Isaiah v. 16). "He shall sit upon the throne of David, and upon his kingdom, to establish it . . . in *judgment* and in *righteousness*" (Isaiah ix. 7). "Jehovah shall be exalted, for He dwelleth on high, and hath filled the earth with *judgment* and *righteousness*" (Isaiah xxxiii. 5). "Thus saith Jehovah, Keep ye *judgment*, and do *righteousness*; for My salvation is near, that My *righteousness* may be revealed" (Isaiah lvi. 1). "As a nation that did *righteousness*, and forsook not the *judgment* of their God: they ask . . . the *judgments* of *righteousness*" (Isaiah lviii. 2). "Swear by the living Jehovah, . . . in *judgment* and in *righteousness*" (Jer. iv. 2). "Let him that glorieth glory in this, . . . that Jehovah doeth *judgment* and *righteousness* in the earth" (Jer. ix. 24). "Do ye *judgment* and *righteousness*. . . . Woe unto him that buildeth his house without *righteousness*, and his upper chambers without *judgment*. . . . Did not thy father do *judgment* and *righteousness*, and then it was well with him?" (Jer. xxii. 3, 13, 15). "I will raise up unto David

* The English readers should note that, in all quotations, both "righteousness" and "justice" stand for the one Latin word *justitia*.—TR.

a righteous Branch, who shall reign a King, . . . and shall do *judgment* and *righteousness* in the earth" (Jer. xxiii. 5; xxxiii. 15). "If a man (*vir*) be righteous, and do *judgment* and *righteousness*" (Ezek. xviii. 5). "If the wicked hath turned [from his sin], and hath done *judgment* and *righteousness*, . . . it shall not be mentioned against him; he hath done *judgment* and *righteousness*, living he shall live" (Ezek. xxxiii. 14, 16, 19). "I will betroth Myself unto thee for eternity . . . in *righteousness* and in *judgment*, and in *mercy* and in *compassions*" (Hosea ii. 19). "Let *judgment* flow on as water, and *righteousness* as a mighty torrent" (Amos v. 24). "Ye have turned *judgment* into gall, and the fruit of *righteousness* into wormwood" (Amos vi. 12). "Jehovah will plead my cause, and execute *judgment* for me; and He will bring me forth into the light, and I shall see His *righteousness*" (Micah vii. 9). "O Jehovah, Thy *righteousness* is like the mountains of God; Thy *judgments* are a great abyss" (Psalm xxxvi. 6). "Jehovah will bring forth thy *righteousness* as the light, and thy *judgment* as the noon-day" (Psalm xxxvii. 6). "Jehovah will judge His people in *righteousness*, and His miserable in *judgment*" (Psalm lxxii. 2). "*Righteousness* and *judgment* are the support of Thy throne" (Psalm lxxxix. 14). "When I shall have learned the *judgments* of Thy *righteousness*. . . Seven times in a day do I praise Thee, because of the *judgments* of Thy *righteousness*" (Psalm cxix. 7, 164). "Gad executeth the *righteousness* of Jehovah, and His *judgment* with Israel" (Deut. xxxiii. 21). "The spirit of truth shall reprove the world . . . of *righteousness* and

of *judgment*" (John xvi. 8, 10). There are also other passages. The reason why judgment and righteousness are so often spoken of, is, because judgment is said of truths, and righteousness of good; wherefore, by doing judgment and righteousness, is also meant acting from truth and from good. The reason why judgment is predicated of truth, and righteousness of good, is, because the Lord's government in the spiritual kingdom is called JUDGMENT, and the Lord's government in the celestial kingdom is called RIGHTEOUSNESS (on which subject, see the work on *Heaven and Hell*, nos. 214, 215). Because judgment is said of truth, therefore, in some places, it is said *truth* and *righteousness* (as in Isaiah xi. 5; Psalm lxxxv. 11, and other places).

86. That there are in the Word repetitions as of the same thing, on account of the marriage of good and truth, may be more clearly seen from the passages where NATIONS and PEOPLES are spoken of; as in the following: "Woe to the sinful *nation*, the *people* heavy with iniquity" (Isaiah i. 4). "The *peoples* that walked in darkness have seen a great light; . . . Thou hast multiplied the *nation*" (Isaiah ix. 2, 3), "Asshur, the rod of Mine anger, . . . I will send him against the hypocritical *nation*; . . . against the *people* of My wrath will I give him a charge" (Isaiah x. 5, 6). "It shall come to pass in that day, the *nations* shall seek the Root of Jesse, which standeth for an ensign of the *peoples*" (Isaiah xi. 10). "Jehovah hath smitten the *peoples* with an incurable stroke, ruling the *nations* with anger" (Isaiah xiv. 6). "In that day shall be brought unto Jehovah Zebaoth a present, a *people* distracted and plundered,

and . . . a *nation* meted out and down-trodden" (Isaiah xviii. 7). "The mighty *people* shall honour Thee; the city of powerful *nations* shall fear Thee" (Isaiah xxv. 3). "Jehovah will swallow up . . . the covering over all *peoples*, and the veil . . . over all *nations*" (Isaiah xxv. 7). "Draw near, ye *nations*, . . . and hearken, ye *peoples*" (Isaiah xxxiv. 1). "I have called thee . . . for a covenant of the *people*, for a light of the *nations*" (Isaiah xlii. 6). "Let all the *nations* be gathered together, and let the *peoples* assemble" (Isaiah xliii. 9). "Behold, I will lift up My hand towards the *nations*, . . . and My standard towards the *peoples*" (Isa. xlix. 22). "Behold, I have given Him for a Witness to the *peoples*, a Prince and a Lawgiver to the *nations*" (Isaiah lv. 4). "Behold, a *people* cometh from the land of the north, and a great *nation* . . . from the sides of the earth" (Jer. vi. 22). "I will not make thee hear the calumny of the *nations* any more, neither shalt thou bear the reproach of the *peoples* any more" (Ezek. xxxvi. 15). "All *peoples* and *nations* shall worship Him" (Dan. vii. 14). "Let not the *nations* make a by-word of them, and say among the *peoples*, Where is their God?" (Joel ii. 17). "The remnant of My *people* shall spoil them, and the residue of My *nation* shall inherit them" (Zeph. ii. 9). "Many *peoples*, and numerous *nations*, shall come to seek Jehovah Zebaoth in Jerusalem" (Zech. viii. 22). "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all *peoples*, a light for the revelation of the *nations*" (Luke ii. 30-32). "Thou . . . hast redeemed us by Thy blood out of every . . . *people* and *nation*" (Apoc. v. 9). "Thou must prophesy again over

peoples and *nations*" (Apoc. x. 11). "Thou shalt set Me for the head of the *nations*; a *people* whom I have not known shall serve Me" (Psalm xviii. 43). "Jehovah bringeth to nought the counsel of the *nations*; He subverteth the thoughts of the *peoples*" (Psalm xxxiii. 10). "Thou makest us a proverb among the *nations*, a shaking of the head among the *peoples*" (Psalm xlv. 14). "Jehovah will subdue the *peoples* under us, and the *nations* under our feet . . . Jehovah hath reigned over the *nations*; . . . the willing ones of the *peoples* are gathered together" (Psalm xlvii. 3, 8, 9). "The *peoples* shall confess Thee, the *nations* shall be glad and shout for joy; for Thou shalt judge the *peoples* uprightly, and lead the *nations* in the earth" (Psalm lxvii. 3, 4). "Remember me, O Jehovah, in the good pleasure of Thy *people*, . . . that I may be glad in the joy of Thy *nations*" (Psalm cvi. 4, 5). Besides other passages. The reason why nations and peoples are mentioned together, is, because by nations are meant those who are in good, and in the opposite sense those who are in evil; and by peoples, those who are in truths, and in the opposite sense those who are in falsities. Wherefore they who are of the Lord's spiritual kingdom are called peoples; and they who are of His celestial kingdom are called nations: for in the spiritual kingdom all are in truths, and thence in wisdom; but in the celestial kingdom all are in good, and thence in love.

87. It is the same with other expressions. Thus, where JOY is spoken of, GLADNESS is also mentioned; as in the following passages: "Behold, *joy* and *gladness*, slaying the ox" (Isaiah xxii. 13). "They shall obtain *joy* and *gladness*; . . .

sorrow and sighing shall flee away " (Isaiah xxxv. 10 ; li. 11). "*Gladness* and *joy* are cut off from the house of our God " (Joel i. 16). "The voice of *joy* and the voice of *gladness* shall be taken away." (Jer. vii. 34 ; xxv. 10). "The fast of the tenth shall be to the house of Judah *joy* and *gladness*" (Zech. viii. 19). "That we may . . . *rejoice* all our days : make us *glad*" (Psalm xc. 14, 15). "Be ye *glad* in Jerusalem, and *rejoice* in her " (Isa. lxvi. 10). "*Rejoice* and be *glad*, O daughter of Edom" (Lam. iv. 21). "The heavens shall be *glad*, and the earth shall *rejoice*" (Psalm xcvi. 11) "Make me to hear *joy* and *gladness*" (Psalm li. 8). "*Joy* and *gladness* shall be found in Zion, confession and the voice of singing" (Isaiah li. 3). "And there shall be *gladness*, and many shall *rejoice* at His birth" (Luke i. 14). "I will cause to cease . . . the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride" (Jer. vii. 34 ; xvi. 9 ; xxv. 10). "There shall yet be heard in this place . . . the voice of *joy* and the voice of *gladness*, and the voice of the bridegroom and the voice of the bride" (Jer. xxxiii. 10, 11). And in other places. The reason why both *joy* and *gladness* are mentioned, is, because *joy* is of good, and *gladness* of truth ; or, *joy* is of love, and *gladness* of wisdom. For *joy* is of the heart, and *gladness* of the soul ; or *joy* is of the will, and *gladness* of the understanding. That there is the marriage of the Lord and the Church in these words also, is evident from its being said : "The voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride" (Jer. vii. 34 ; xvi. 9 ; xxv. 10 ; xxxiii. 10, 11) ; and the Lord is the

Bridegroom, and the Church the bride. That the Lord is the Bridegroom, see Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35; and that the Church is the bride, see Apoc. xxi. 2, 9; xxii. 17: wherefore John the Baptist said of Jesus, "He that hath the bride is the Bridegroom" (John iii. 29).

88. On account of the marriage of the Lord with the Church, or, what is the same, on account of the marriage of Divine Good and Divine Truth, in the particulars of the Word, Jehovah and God, and Jehovah and the Holy One of Israel are spoken of, in very many places, as if they were two, when yet they are one; for by Jehovah is meant the Lord as to Divine Good, and by God, the Lord as to Divine Truth. That Jehovah and God, and Jehovah and the Holy One of Israel, are mentioned in a great many places in the Word, and yet, One is meant, who is the Lord, may be seen in *The Doctrine concerning the Lord* (nos. 34, 38, 46).

89. Since in all and each of the particulars of the Word there is the marriage of the Lord and the Church, it may appear that all things in general and particular of the Word treat of the Lord, as was begun to be shown in *The Doctrine concerning the Lord* (nos. 1-7). The Church, which is likewise treated of, is also the Lord; for the Lord teaches that the man of the Church is in Him, and He in the man (John vi. 56; xiv. 20, 21; xv. 5, 7).

90. As the Divinity and holiness of the Word are here treated of, it is permitted to add to what has thus far been said, a memorable experience. There was once sent to me from heaven a little paper inscribed with Hebrew letters, but written

as among the ancients, with whom those letters, which at this day are partly rectilinear, were curved, with little horns turning upwards. And the angels who were then with me said, that they knew complete meanings from the letters themselves ; and that they knew them especially from the flexures of the lines and of the apexes of the letter. And they explained what they signified separately, and what conjointly, saying that the "h" which was added to the names of Abram and Sarai, signified what is infinite and eternal. They also explained to me the meaning of the Word in Psalm xxxii. 2, from the letters or syllables alone ; showing that the sum of their meaning was : *That the Lord is merciful even to those who do evil.* They informed me that in the third heaven the writing consists of letters curved and variously bent, each one of which has a meaning ; and that the vowels there are for the tone which corresponds to the affection ; also that in that heaven they are not able to utter the vowels *i* and *e*, but use instead of them *y* and *eu* ; and that the vowels *a*, *o*, and *u*, are in use among them, because they give a full sound. Also, that they do not pronounce any consonants harshly, but softly, and that thence it is that certain Hebrew letters are pointed within, as a sign that they should be pronounced softly ; saying that harshness in letters is in use in the spiritual heaven, for the reason that there they are in truths, and truth admits of harshness, but good, in which the angels of the celestial kingdom, or third heaven, are, does not. They said, also, that they have among them the Word written with letters curved with little horns and apexes

which are significative. From this it was evident what these words of the Lord signify : " One jot or one little horn shall in no wise pass from the Law, till all things be accomplished " (Matt. v. 18). And also : " It is easier for heaven and earth to pass away, than for one apex of the Law to fall " (Luke xvi. 17).

HERESIES CAN BE TAKEN FROM THE SENSE
OF THE LETTER OF THE WORD, BUT IT IS
HURTFUL TO CONFIRM THEM.

91. It was shown above, that the Word cannot be understood without doctrine, and that doctrine is like a candle, by which genuine truths may be seen ; and this, because the Word was written by pure correspondences. Hence it is that many things therein are appearances of truth, and not naked truths ; and that many things are written according to the apprehension of the natural, yea, of the sensual man, but yet in such a manner that the simple may understand it in simplicity, the intelligent in intelligence, and the wise in wisdom. Now, because the Word is such, appearances of truth, which are truths clothed, can be taken for naked truths ; and when they are confirmed they become falsities. But this is done by those who believe themselves to be wise above others, when yet they are not wise ; for being wise consists in seeing whether a thing be true before it is confirmed, but not in confirming whatever one pleases. The latter is done by those who excel in the genius for confirming, and are in the conceit of self-intelligence ; but the former is done by those who love truths

and are affected by them, because they are truths, and who make them uses of life. For these are enlightened by the Lord, and see truths by the light of truths ; but the former are enlightened by themselves, and see falsities by the light of falsities.

92. That appearances of truth, which are truths clothed, may be taken from the Word for naked truths, and that when confirmed they become falsities, may appear from the many heresies which there have been and are still in Christendom. Heresies themselves do not damn men ; but an evil life, and confirmations from the Word and by reasonings from the natural man, of the falsities that are in the heresy, these do damn. For every one is born into the religion of his parents, is initiated into it from infancy, and afterwards retains it ; nor is he able to extricate himself from its falsities, on account of affairs in the world. But to live in evil, and to confirm falsities, even to the destruction of genuine truth, this damns. For he who remains in his own religion, and believes in God, and, if he be within the pale of Christianity, believes in the Lord, and esteems the Word holy, and from religion lives according to the precepts of the Decalogue, does not swear allegiance to falsities ; wherefore, when he hears truths, and in his own way perceives them, he is able to embrace them, and so be led out of falsities. But not he who has confirmed the falsities of his religion ; for confirmed falsity remains, and cannot be extirpated. For a falsity after confirmation is as if the man had sworn allegiance to it, especially if it coheres with the

love of the proprium, and thence with the conceit of wisdom.

93. I have conversed with some in the spiritual world, who lived many ages ago, and who had confirmed themselves in the falsities of their religion, and I found that they still remained steadfastly in the same. And I have conversed with some there who had been of the same religion, and had thought as the others did, but had not confirmed its falsities in themselves; and I found that, when instructed by the angels, they have rejected falsities, and have become imbued with truths; and that the latter were saved, but not the former. Every man, after death, is instructed by angels, and they are received who see truths, and from truths falsities; for it is given to every one after death to see truths spiritually. They see truths who have not confirmed themselves [in falsities]; but they who have confirmed themselves are not willing to see truths; and if they do see them, they turn themselves away, and then either laugh at them or falsify them.

94. But let this be illustrated by an example. In many places in the Word, anger, wrath, and vengeance are attributed to the Lord; and it is said that He punishes, casts down into hell, tempts, and many like things. He who believes this in simplicity, and on that account fears God, and bewares of sinning against Him, is not condemned for that simple faith. But he is condemned who confirms these appearances in himself, so far as to believe that anger, wrath, vengeance, and thus such things as are of evil, are with the Lord, and that from anger, wrath,

and vengeance, He punishes man, and casts him down into hell. He is condemned because he has destroyed the genuine truth, which is that the Lord is Love itself, Mercy itself, and Good itself; and He who is these, cannot be angry, wrathful, and vindictive. These things are attributed to the Lord according to the appearance. So in many other cases.

95. That many things in the sense of the letter are apparent truths, in which genuine truths lie concealed, and that it is not hurtful to think and speak according to [such apparent] truths, but that it is hurtful to confirm them so far as to destroy the genuine truth that lies concealed within, may also be illustrated by an example in nature, which is brought forward because what is natural teaches and convinces more clearly than what is spiritual. It appears to the eyes as if the sun moved around the earth every day, and also annually. Hence it is said in the Word, that the sun rises and sets, that it makes morning, noon, evening, and night, and also the seasons of spring, summer, autumn, and winter, and thus days and years; when yet the sun stands motionless, for it is an ocean of fire, and the earth revolves daily, and is carried round the sun annually. The man who, from simplicity and ignorance, thinks that the sun is carried around the earth, does not destroy the natural truth, which is, that the earth rotates around its own axis, and is annually carried along the ecliptic. But he who, by the Word and by reasonings from the natural man, confirms the apparent motion and course of the sun, weakens the truth, and, indeed, destroys it. That the sun moves, is :

an apparent truth ; that it does not move, is the genuine truth. Every one may speak according to the apparent truth, and, indeed, does so speak ; but to think according to it from confirmation, this dulls and darkens the rational understanding. It is similar with the stars of the starry heaven. The apparent truth is that they also, like the sun, are carried around the earth once a day ; wherefore it is said of the stars also that they rise and set. But the genuine truth is that the stars are fixed, and that their heaven stands motionless. But yet every one may speak according to the appearance.

96. That it is hurtful to confirm the apparent truth of the Word so far as to destroy the genuine truth that lies concealed within, is because all things in general and particular of the sense of the letter of the Word communicate with heaven, and open it, according to what was said above (nos. 62-69). When, therefore, a man applies that sense to confirm the loves of the world which are contrary to heavenly loves, then the internal of the Word is made false ; wherefore, when its external, which is the sense of the letter whose internal is [thus made] false, communicates with heaven, then heaven is closed ; for the angels, who are in the internal of the Word, reject that [external]. From this it is evident that a false internal, or a falsified truth, takes away communication with heaven, and closes heaven. This is the reason why it is hurtful to confirm any heretical falsity.

96*. The Word is like a garden which may be called a heavenly paradise, in which there

* This number is repeated thus in the original. —[TR.]

are delicacies and delights of every kind, delicacies from the fruits and delights from the flowers. In the midst of it are trees of life, and beside them fountains of living water ; and round about the garden are forest trees. The man who from doctrine is in Divine Truths, is in the midst, where the trees of life are ; and he is in the actual enjoyment of the delicacies and delights therefrom. But the man who is not in truths from doctrine, but from the sense of the letter alone, is in the circumference, and sees only the things of the forest. And the man who is in the doctrine of a false religion, and has confirmed its falsity in himself, is not even in the forest, but beyond it, in a sandy plain where there is not even grass. That such also is their state after death, will be confirmed in its proper place.

97. Moreover, it should be known that the sense of the letter of the Word is a guard for the genuine truths that lie hidden within. And it is a guard in this way, that that sense may be turned hither and thither, and explained according to one's apprehension, and yet the internal not be injured and violated thereby. For it does no harm that the sense of the letter of the Word is understood in one way by one person and in another way by another. But it does harm if the Divine Truths which lie concealed within are perverted, for thereby violence is done to the Word. The sense of the letter guards against this being done ; and it so guards with those who are in falsities from their religion, and do not confirm those falsities ; for they do no violence. This guard is signified by the cherubim, and is also described by them in the Word. This is

signified by the cherubim which, after Adam and his wife were cast out of the garden of Eden, were placed at the entrance of it ; concerning which we read, that "when Jehovah God had driven out the man, He made cherubim to dwell at the east of the Garden of Eden, and the flame of a sword turning itself hither and thither, to guard the way of the tree of life" (Gen. iii. 23, 24). By the cherubim is signified a guard ; by the way of the tree of life is signified entrance to the Lord, which men have through the Word ; by the flame of a sword turning itself hither and thither, is signified Divine Truth in ultimates, which is like the Word in the sense of the letter, ³ which can be so turned. The like is meant by "the cherubim of gold placed over the two ends of the mercy-seat which was above the ark in the tabernacle" (Exod. xxv. 18-21). Because this was signified by the cherubim, therefore the Lord talked with Moses from between them (Exod. xxv. 22 ; xxxvii. 9 ; Numb. vii. 89). It may be seen above (nos. 37-49) that the Lord does not speak with man except in fulness ; and the Word in the sense of the letter is Divine Truth in fulness ; in this manner, therefore, the Lord spoke with Moses from between the cherubim. Nothing else was signified by "the cherubim upon the curtains of the tabernacle, and upon the veil there" (Exod. xxvi. 1, 31) ; for the curtains and veils of the tabernacle represented the ultimates of heaven and of the Church, and thus also of the Word (see above, no. 46). Nothing else was signified by "the cherubim in the midst of the temple at Jerusalem" (1 Kings vi. 23-28) ; and by "the cherubim which were

carved upon the walls and upon the doors of the temple" (1 Kings vi. 29, 32, 35); and by "the cherubim in the new temple" (Ezek. xli. 18-20). See also above, no. 47. Since by the cherubim⁴ was signified a guard, that the Lord, heaven, and Divine Truth such as it is interiorly in the Word, may not be approached immediately, but mediately through ultimates, therefore it is said of the king of Tyre: "Thou that sealest up the measure, full of wisdom, and perfect in beauty; thou wast in Eden the garden [of God]; every precious stone was thy covering. . . . Thou, O cherub, wast the outspreading of him that covereth: . . . I have destroyed thee, O covering cherub, in the midst of the stones of fire" (Ezek. xxviii. 12-14, 16). By Tyre is signified the Church as to the cognitions of truth and good, and therefore by its king is signified the Word, wherein, and whence, those cognitions are. It is evident that the Word in its ultimate, which is the sense of the letter, is here signified by the king of Tyre, and that a guard is signified by the cherub, for it is said: "Thou that sealest up the measure, . . . every precious stone was thy covering;" and, "Thou, O cherub, wast the outspreading of him that covereth;" and, "O covering cherub." That by the precious stones, which are also named there, are meant the truths of the sense of the letter of the Word, see above, no. 45. Since by the cherubim is signified the ultimate of Divine Truth as a guard, therefore it is said in David: "Jehovah bowed the heavens, and came down; . . . and He rode upon a cherub" (Ps. xviii. 9, 10). "O Shepherd of Israel, . . . Thou that sittest upon the cherubim, shine

forth" (Ps. lxxx. 1). "Jehovah sitteth on the cherubim" (Ps. xcix. 1). Riding upon the cherubim, sitting upon them, and sitting on them, means, upon the ultimate sense of the Word.

5 The Divine Truth in the Word, and its quality, is described by the cherubim in Ezekiel, chaps. i., ix., and x. But as none can know what is signified by the particulars of the description of them, except one to whom the spiritual sense has been opened, therefore it has been disclosed to me what is signified, in brief, by all those things which are said of the cherubim in the first chapter of Ezekiel; as follows:—The external Divine sphere of the Word is described, verse 4. This is represented as a man, verse 5. Conjoined with spiritual and celestial things, verse 6. The Natural of the Word, its quality, verse 7. The Spiritual and Celestial of the Word conjoined with the Natural, their quality, verses 8, 9. The Divine Love of the celestial, spiritual, and natural good and truth therein, severally and together, verses 10, 11. They look to one end, verse 12. The sphere of the Word, from the Lord's Divine Good and Divine Truth, from which the Word lives, verses 13, 14. The doctrine of good and of truth in the Word and from the Word, verses 15–21. The Divine of the Lord above it and in it, verses 22, 23. And from it, verses 24, 25. The Lord is above the heavens, verse 26. And to Him belong Divine Love and Divine Wisdom, verses 27, 28. These summaries have also been compared with the Word in heaven, and are in conformity with it.

THE LORD CAME INTO THE WORLD IN ORDER THAT HE MIGHT FULFIL ALL THINGS OF THE WORD, AND THEREBY BECOME DIVINE TRUTH, OR THE WORD, IN ULTIMATES ALSO.

98. That the Lord came into the world that He might fulfil all things of the Word, may be seen in *The Doctrine concerning the Lord* (nos. 8-11). That thereby He became Divine Truth, or the Word, in ultimates also, is meant by these words in John: "The Word became flesh, and dwelt among us; and we saw His glory, the glory as of the Only Begotten of the Father, full of grace and truth" (i. 14). Becoming flesh, means becoming the Word in ultimates. Of what quality He was, as the Word in ultimates, He showed to His disciples when He was transfigured (Matt. xvii. 2 and following verses; Mark ix. 2 and following verses; Luke ix. 28 and following verses); and it is there said, that Moses and Elias were seen in glory. By Moses and Elias is meant the Word (see above, no. 48). The Lord, as the Word in ultimates, is also described by John in the Apocalypse, chap. i. 13-16; where all the particulars of the description of Him signify ultimates of Divine Truth, or of the Word. The Lord, indeed, was the Word before, but in first [principles]; for it is said: "In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God" (John i. 1, 2). But when the Word became flesh, then the Lord became the Word in ultimates also. It is from this that He is

called the First and the Last (Apoc. i. 8, 11, 17 ; ii. 8 ; xxi. 6 ; xxii. 12, 13).

99. By the Lord's becoming the Word in ultimates also, the state of the Church was entirely changed. All the Churches which were before His coming were representative Churches, which were not able to see Divine Truth, except in the shade. But after the Lord's coming into the world, a Church was instituted by Him, which saw Divine Truth in the light. The difference is as between evening and morning. The state of the Church before the Lord's coming is also called evening ; and the state of the Church after His coming is called morning. Before His coming into the world, the Lord was indeed present with the men of the Church, but mediately, through heaven ; but since His coming into the world, He is present with the men of the Church immediately. For in the world He put on the Divine Natural also, in which He is present with men. The Lord's glorification is the glorification of His Human, which He assumed in the world ; and the Lord's glorified Human is the Divine Natural.

100. Few understand how the Lord is the Word ; for they think that the Lord may indeed enlighten and teach man by means of the Word, and yet that He cannot therefore be called the Word. But let them know that every man is his own love, and therefore his own good and his own truth. A man is not man from anything else, and nothing else in him is man. From the circumstance, that man is his own good and his own truth, angels and spirits also are men ; for every good and truth proceeding from the Lord,

is, in its own form, man. But the Lord is Divine Good itself, and Divine Truth itself; thus He is Man Himself, from whom every man is man. That every Divine Good and Divine Truth is, in its own form, man, may be seen in the work on *Heaven and Hell* (no. 460); and will be seen more clearly in the treatises which are to follow, which will be concerning *Angelic Wisdom*.

BEFORE THE WORD WHICH IS IN THE WORLD
AT THIS DAY, THERE WAS A WORD WHICH
IS LOST.

101. That worship by sacrifices was known, and that men prophesied from the mouth of Jehovah, before the Word which was given through Moses and the prophets to the Israelitish nation, may appear from things related in the books of Moses. *That worship by sacrifices was known*, appears from these facts:—The sons of Israel were commanded to overthrow the altars of the nations, to break in pieces their pillars, and cut down their groves (Exodus xxxiv. 13; Deut. vii. 5; xii. 3). Israel in Shittim began to commit whoredom with the daughters of Moab; and they called the people to the sacrifices of their gods; and the people did eat, and bowed themselves down to their gods, and especially joined themselves to Baal-peor; and on that account the anger of Jehovah was kindled against Israel (Numb. xxv. 1–3). And Balaam, who was from Syria, caused altars to be built, and sacrificed oxen and small cattle (Numb. xxii. 40; xxiii. 1, 2, 14, 29, 30). *That men also pro-* 2

phesied from the mouth of Jehovah, appears from the prophecies of Balaam (Numb. xxiii. 7-10, 18-24 ; xxiv. 3-9, 16-24). He also prophesied concerning the Lord, "that a star should rise out of Jacob, and a sceptre out of Israel" (Numb. xxiv. 17) ; and he prophesied from the mouth of Jehovah (Numb. xxii. 13, 18 ; xxiii. 3, 5, 8, 16, 26 ; xxiv. 1, 13). From these things it is evident that among the nations there was Divine worship similar to the worship instituted by Moses among
 3 the Israelitish nation. *That such worship also existed before the time of Abram*, appears to some extent from the words of Moses in Deut. xxxii. 7, 8 ; but is more evident from what is said of Melchizedek, king of Salem, that "he brought out bread and wine, and blessed Abram, and that Abram gave him tithes of all" (Gen. xiv. 18-20) ; and that Melchizedek represented the Lord, for he is called "priest unto the Most High God" (Gen. xiv. 18) ; and it is said of the Lord in David : "Thou art a Priest to eternity, after the manner of Melchizedek" (Psalm cx. 4). Hence it was that Melchizedek brought out bread and wine, as holy things of the Church, even as they are holy in the sacrament of the Supper ; and that Melchizedek was able to bless Abram, and that Abram gave him tithes of all.

102. It has been related to me by the angels of heaven, that there was a Word among the ancients written by pure correspondences, but that it was lost ; and it was told me that that Word is still preserved among them, and is in use in that heaven, among the ancients, with whom that Word was when they were in the world. Those ancients among whom that Word

is still in use in heaven, were in part from the land of Canaan, and from its neighbouring countries, as from Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Zidon, Tyre, and Nineveh ; the inhabitants of all which kingdoms were in representative worship, and thence in the science of correspondences. The wisdom of that time was from that science, and by means of it they had interior perception, and communication with the heavens. Those who knew interiorly the correspondences of that Word, were called wise and intelligent ; but afterwards diviners and magi. But, because that Word was full of such correspondences as remotely signified celestial and spiritual things, and it thus began to be falsified by many, therefore, of the Lord's Divine Providence, it disappeared in process of time, and at length was lost ; and another Word was given, written by correspondences less remote, and this was given through the prophets among the sons of Israel. In this Word, however, many names of places which were in the land of Canaan, and in the parts of Asia round about, were retained ; and in this Word they signify similar things as in the ancient Word. It was for this reason that Abram was commanded to go into that land, and that his posterity from Jacob were introduced into it.

103. That there was a Word among the ancients, is also evident from Moses, by whom it is mentioned, and some quotation is made from it (Num. xxi. 14, 15, 27-30) ; and that the historical portions of that Word were called *The Wars of Jehovah*, and its prophetical parts *The Enunciations* [or *Utterances*]. From the historical parts

of that Word Moses took this passage : " Wherefore it is said in *The Book of the Wars of Jehovah*, To Vaheb in Suphah, and the rivers of Arnon, and the channel of the rivers that turned aside as far as the dwelling of Ar, and stayed at the border of Moab " (Num. xxi. 14, 15). By the wars of Jehovah in that Word, as in ours, are meant and described the Lord's combats with hell, and His victories over it, when He should come into the world. The same combats are also meant and described in many places in the historical portions of our Word, as in the wars of Joshua with the nations of the land of Canaan ; and in the wars of the judges and kings of Israel.

3 From the prophetic portions of that Word Moses has quoted this passage : " Wherefore the *Enunciators* say, Come ye unto Heshbon ; the city of Sihon shall be built and strengthened ; for a fire has gone out of Heshbon, a flame from the city of Sihon ; it hath devoured Ar of Moab, the possessors of the high places of Arnon. Woe unto thee, Moab ! thou hast perished, O people of Chemosh ! He hath given his sons that are escaped, and his daughters, into captivity to Sihon, king of the Amorite ; we have slain them with darts. Heshbon hath perished even unto Dibon ; and we have laid waste even unto Nophah, which reacheth unto Medebah " (Num. xxi. 27-30). The translators render it, *The composers of Proverbs* [or, *They that speak in Proverbs*] ; but they should be called *Enunciators*, or *Prophetical Enunciations*, as may appear from the signification of the word *Moshalim* in the Hebrew language, which means not only Proverbs, but also prophetic Enunciations, as in Num. xxiii.

7, 18; xxiv. 3, 15, where it is said that Balaam uttered his *Enunciation*, which was a prophecy, and also concerning the Lord. His enunciation is called *Mashal*, in the singular. It may be added, that the passages quoted therefrom by Moses, are not proverbs, but prophecies. That³ that Word likewise was Divine, or Divinely inspired, is evident from Jeremiah, where we read nearly the same words: "A fire is gone forth out of Heshbon, and a flame from the midst of Sihon, which hath devoured the corner of Moab, and the crown of the head of the sons of uproar. Woe unto thee, O Moab! the people of Chemosh have perished; for thy sons have been taken away into captivity, and thy daughters into captivity" (xlviii. 45, 46). Besides these, a prophetic book of the Ancient Word called *The Book of Jasher*, or the Book of the Upright, is also mentioned by David and by Joshua. By David: "David lamented . . . over Saul and over Jonathan . . . ; and wrote: To teach the sons of Judah the bow: behold, it is written in *The Book of Jasher*" (2 Sam. i. 17, 18). And by Joshua: "Joshua said, Sun, stand thou still in Gibeon, and thou, moon, in the valley of Ajalon; is not this written in *The Book of Jasher*?" (Joshua x. 12, 13). Moreover, it has been told me that the first seven chapters of Genesis exist in that ancient Word, and that not the least word is wanting.

BY MEANS OF THE WORD THEY ALSO HAVE
LIGHT, WHO ARE OUTSIDE THE CHURCH
AND HAVE NOT THE WORD.

104. Conjunction with heaven cannot be

given unless there be somewhere on earth, a Church where the Word is, and where, through the Word, the Lord is known ; for the Lord is God of heaven and earth, and without the Lord there is no salvation. It is enough that there be a Church where the Word is, although it consist of comparatively few : by means of the Word the Lord is still present everywhere throughout the whole earth ; for by means of the Word heaven is conjoined with the human race. That conjunction is by means of the Word, see above (nos. 62-69).

105. But it shall be told how the presence and conjunction of the Lord and of heaven, in all lands, is effected by means of the Word. The whole heaven before the Lord is as one man ; so likewise is the Church. That they also actually appear as a man, may be seen in the work on *Heaven and Hell* (nos. 59-86). In that man, the Church where the Word is read, and where by means of it the Lord is known, is as the *Heart* and as the *Lungs*, the celestial kingdom as the heart, and the spiritual kingdom as the lungs. As it is
 2 from these two founts of life in the human body that all the other members and viscera subsist and live, so also it is from the conjunction of the Lord and heaven with the Church by means of the Word that all those subsist and live, in all lands, who have a religion, and who worship one God, and live good lives,—and thereby are in that man, and have relation to its members and viscera which are beyond the thorax, where the heart and lungs are. For the Word in the Church, although it is with comparatively few, is life, from the Lord through heaven, to all the rest ; just as the life of

the members and viscera of the whole body is from the heart and lungs : there is also a similar communication. This also is the reason why Christians, among whom the Word is read, constitute the breast of that man. They are also in ³ the midst of all ; and around them are the Papists ; around these are the Mohammedans who acknowledge the Lord as a very great Prophet, and as the Son of God ; after these are the Africans ; and the nations and peoples in Asia and the Indies constitute the outermost circumference. Concerning this arrangement of them, something may be seen in the little work concerning *The Last Judgment* (no. 48). All who are in that man also look toward the centre, where the Christians are.

106. The greatest light is in the centre, where the Christians who have the Word are ; for the light in the heavens is the Divine Truth proceeding from the Lord as the Sun there ; and because the Word is that Divine Truth, the greatest light is where they who have the Word are. From thence, as from its centre, the light extends itself around into all the circumferences, even to the outermost : thus there is an enlightenment of the nations and peoples outside the Church, also through the Word. That the light in the heavens is the Divine Truth proceeding from the Lord, and that that light gives intelligence, not only to angels, but also to men, may be seen in the work on *Heaven and Hell* (nos. 126-140).

107. That it is thus in the whole heaven, may be concluded from the like in every society there ; for every society of heaven is a heaven in

lesser form, and is also as a man. That this is so, may be seen in the work on *Heaven and Hell* (nos. 41-87). In every society of heaven, they who are in the middle of it in like manner have relation to the heart and lungs; and with them is the greatest light. The light itself, and thence the perception of truth, extends itself from this centre towards the circumferences in every direction, and thus to all who are in the society, and makes their spiritual life. It was shown me that when those who were in the middle, who constituted the province of the heart and lungs, and with whom the light was greatest, were removed, those who were around were in shade, and then in so little perception of truth that they had scarcely any; but as soon as the others returned, light was seen, and they had perception of truth as before.

108. The same may also be illustrated by the following experience. There were with me African spirits from Abyssinia. On a certain occasion their ears were opened, that they might hear singing in some temple in the world, from a Psalm of David; by which they were affected with such delight, that they joined in the singing. But soon their ears were closed, so that they could not hear anything from thence. And they were then affected with still greater delight, because it was spiritual; and they were at the same time filled with intelligence, because that Psalm treated of the Lord, and of redemption. The reason of the increasing delight was, that communication was given them with that society in heaven which was in conjunction with those who were singing that Psalm in the world.

From this and much other experience, it was made evident to me, that communication with the universal heaven is given through the Word. For this reason, by the Lord's Divine Providence, there is a universal intercourse of the kingdoms of Europe, chiefly of those where the Word is read, with the nations outside the Church.

109. A comparison may be made with the heat and light from the sun of the world, which give vegetation to trees and shrubs, even to those which are in places not directly under its influence, and to those which stand in the shade, provided the sun has risen, and shown itself in the world. So is it with the light and heat of heaven, from the Lord as the Sun there, which light is Divine Truth, from which is all the intelligence and wisdom with angels and men; wherefore it is said of the Word, that "it was with God, and was God"; that it "enlighteneth every man that cometh into the world" (John i. 1, 9); and that "this light also shineth in the darkness" (verse 5).

110. From these considerations it may appear that the Word, which is in the Church of the Reformed, enlightens all nations and peoples by spiritual communication; also, that it is provided by the Lord, that there shall always be on earth a Church where the Word is read, and where thereby the Lord is known. Wherefore, when the Word was almost rejected by the Papists, through the Lord's Divine Providence the Reformation took place; and in consequence of that the Word was again received. It was also provided that the Word should be

esteemed holy by a noble nation among the Papists.

111. Since without the Word there is no cognition of the Lord, thus no salvation, therefore, when the Word was utterly falsified and adulterated with the Jewish nation, and thus as it were made naught, it pleased the Lord to descend from heaven and to come into the world, and fulfil the Word, and thereby to renew and restore it, and give light again to the inhabitants of the earth, according to the Lord's words: "The people that sat in darkness saw a great light (*lumen*); and to them that sat in the region and shadow of death, to them did light (*lux*) spring up" (Matt. iv. 16; Isaiah ix. 2).

112. As it was foretold that darkness would arise at the end of the present Church also, owing to the want of cognition and acknowledgment of the Lord, as being the God of heaven and earth, and owing to the separation of faith from charity, therefore, lest the genuine understanding of the Word should thereby perish, it has pleased the Lord now to reveal the spiritual sense of the Word, and to show plainly that the Word in that sense, and from that in the natural sense, treats of the Lord and of the Church, yea, of these alone; and many other things, whereby the light of truth from the Word, which was almost extinguished, may be restored. That at the end of the present Church the light of truth would be almost extinguished, is foretold in many places in the Apocalypse, and is also meant by these words of the Lord in Matthew: "Immediately after the affliction of those days shall the sun be darkened, and the moon shall not

give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then . . . they shall see the Son of Man coming in the clouds of heaven with glory and power" (xxiv. 29, 30). By the sun is there meant the Lord as to love; by the moon, the Lord as to faith; by the stars, the Lord as to the cognitions of good and truth; by the Son of Man, the Lord as to the Word; by the clouds, the sense of the letter of the Word; and by glory, the spiritual sense and its transparence in the sense of the letter.

113. It has been given me to know, by much experience, that man has communication with heaven through the Word. While I was reading the Word through, from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, it was given me to perceive clearly, that every verse communicates with some society of heaven, and that thus the whole Word communicates with the entire heaven.

IF THERE WERE NOT A WORD, NO ONE WOULD
HAVE ANY KNOWLEDGE OF GOD, OF HEAVEN
AND HELL, OF THE LIFE AFTER DEATH,
AND STILL LESS OF THE LORD.

114. This follows as a general conclusion from all that has thus far been said and shown; as, that the Word is Divine Truth itself (nos. 1-4): that the Word is the medium of conjunction with the angels of heaven (nos. 62-69): that everywhere in the Word there is the marriage of the Lord and the Church, and hence the marriage

of good and truth (nos. 80-89) : that the quality of the Church is according to its understanding of the Word (nos. 76-79) : that the Word is also in the heavens, and that from it the angels derive their wisdom (nos. 70-75) : that through the Word the nations and peoples outside the Church also have spiritual light (nos. 104-113) : besides many other things. From which it may be concluded, that without the Word no one can have spiritual intelligence, which consists in having a knowledge of God, of heaven and hell, and of the life after death ; and can know absolutely nothing of the Lord, of faith and love to Him, and thus nothing of redemption, through which nevertheless there is salvation. The Lord also says to His disciples : " Without Me ye cannot do anything " (John xv. 5). And John said : " A man cannot take anything except it be given him from heaven " (iii. 27).

115. But since there are those who hold, and have confirmed themselves in the opinion, that without the Word man would be able to have a knowledge of the existence of God, and also of heaven and hell, and also to have some knowledge about other matters which the Word teaches ; and since they thereby weaken the authority and holiness of the Word, if not with the mouth, yet in the heart, it is therefore not permitted to argue with them from the Word, but from rational lumen ; for they do not believe in the Word, but in themselves. Search by rational lumen, and you will find that there are two faculties of life in man, which are called the understanding and the will, and that the understanding is subject to the will, and not the will to the

understanding ; for the understanding merely teaches and points out the way. Search further, and you will find that the will of man is his proprium, and that this considered in itself is entirely evil ; and that thence there is falsity in the understanding. When you have found out these things, you will see, that of himself man is not willing to understand anything but what is from the proprium of his will, and that neither is he able to do so, unless there be some other source from whence he may know it. From the proprium of his own will man does not wish to understand anything but what relates to himself and the world ; whatever is above, is in thick darkness to him. Thus, when he beholds the sun, the moon, and the stars, if perchance he should then think about their origin, would he be able to think otherwise than that they exist of themselves ? Could he raise his thoughts higher than many of the learned in the world, who, although they know from the Word that God created all things, yet ascribe creation to nature ? What then would the same persons have thought if they had known nothing from the Word ? Do you believe that the ancient sages, as Aristotle, Cicero, Seneca, and others, who wrote about God, and about the immortality of the soul, first derived their knowledge from their own selves ? No ; but from others, who had it by tradition from those who first learned it from the [Ancient] Word. Neither do writers on natural theology derive any such thing from themselves ; but they merely confirm, by rational arguments, those things which they know from the Church, in which the Word is ; and there

may be some among them who confirm those truths, and yet do not believe them.

116. It has been given me to see people who were born in islands, and who were rational as to civil matters, but yet knew nothing at all about God. In the spiritual world they appear like apes, and appear to have a life almost like theirs. But as they were born men, and therefore in the capacity to receive spiritual life, they are instructed by angels, and they are made alive by means of cognitions concerning the Lord as Man. Of what character man is of himself, appears clearly from those who are in hell, among whom there are also some prelates and learned men, who are not willing even to hear about God, and on that account are not able to speak the name, God. I have seen them, and spoken with them. And I have also spoken with some who burst into a fire of anger and wrath when
 2 they heard any one speak about God. Consider, therefore, of what character a man would be who had heard nothing about God, when some are of such a character who have heard about God, have written about God, and have preached about God. There are many such from among the Jesuits. That they are of such a character, is from the will, which is evil ; and this, as was said before, leads the understanding, and takes away the truth which is in it from the Word. If man would have been able of himself to know that there is a God, and a life after death, why has he not known that a man is a man after death? Why does he believe that his soul, or spirit, is as the wind or the ether ; and that it has neither eyes to see, ears to hear, nor a mouth

to speak, until it is conjoined and united with its dead body and its skeleton? Suppose then a doctrine for worship to be hatched solely from rational lumen, would it not be, that one's self should be worshipped? as was done in former ages, and is done at this day by those who know from the Word that God alone ought to be worshipped. No other worship can possibly be derived from man's proprium; not even the worship of the sun and the moon.

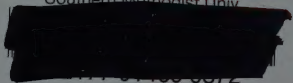
117. That there has been religion from the most ancient times, and that the inhabitants of the globe everywhere have known about God, and something about the life after death, has not been from themselves, and from their own penetration, but from the Ancient Word (concerning which, see above, nos. 101-103), and afterwards from the Israelitish Word. From these, religious systems emanated into the Indies and their islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece; and from thence into Italy. But as the Word could not be written otherwise than by representatives, which are such things in the world as correspond to heavenly things, and thence signify them, therefore the religious systems of many nations were turned into idolatries, and in Greece into fables; and the Divine attributes and qualities into as many gods, over which they set one as supreme, whom they called Jove, from Jehovah. That they had a knowledge of paradise, of the flood, of the sacred fire, of the four ages, from the first or golden age to the last or iron age, by which in the Word are signified the four states of the Church (as in Daniel ii,

31-35), is known. That the Mohammedan religious system, which succeeded and destroyed the former religious systems of many nations, was taken from the Word of both Testaments, is also known.

118. Lastly, I will state what those become, after death, who ascribe all things to self-intelligence, and little, if anything, to the Word. First they become like drunkards, afterwards like idiots, and at last they become stupid, and sit in darkness. Let them therefore beware of such madness.

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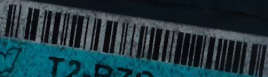
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